Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

At-Tur

Revealed in Makkah

The Virtues of Surat At-Tur

Malik narrated that Jubayr bin Mut`im said,

> "I heard the Prophet reciting Surah **At-Tur** while praying **Maghrib**. Surely, I have never heard a more beautiful voice or recitation than his recitation.''
>
> This Hadith is recorded in the Two Sahihs using a chain of narration that includes Malik.

Al-Bukhari recorded that Umm Salamah said,

> "I complained of being ill to the Messenger of Allah, and he said,
>
> طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَة
>
> Perform **Tawaf** (of the **Ka`bah**) behind the crowd, while you are riding.
>
> So, I performed **Tawaf** while the Messenger of Allah was praying beside the House, reciting **At-Tur**.''

At-Tur

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالطُّورِ

52:1 By the Tur,

وَكِتَـبٍ مُّسْطُورٍ

52:2 And the Book inscribed,

فِى رَقٍّ مَّنْشُورٍ

52:3 In parchment unrolled.

وَالْبَيْتِ الْمَعْمُورِ

52:4 And by Al-Bayt Al-Ma`mur.

وَالسَّقْفِ الْمَرْفُوعِ

52:5 And the roof raised high.

وَالْبَحْرِ الْمَسْجُورِ

52:6 And by the sea that is Masjur.

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

52:7 Verily, the torment of your Lord will surely come to pass.

مَّا لَهُ مِن دَافِعٍ

52:8 There is none that can avert it.

يَوْمَ تَمُورُ السَّمَآءُ مَوْراً

52:9 On the Day when Tamur the heaven Mawr,

وَتَسِيرُ الْجِبَالُ سَيْراً

52:10 And Tasir the mountains Sayr.

فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

52:11 Then woe that Day to those who denied.

الَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ

52:12 Those who were, in their falsehood, playing.

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

52:13 The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

52:14 This is the Fire which you used to deny.

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

52:15 Is this magic or do you not see?

اصْلَوْهَا فَاصْبِرُواْ أَوْ لاَ تَصْبِرُواْ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

52:16 Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.

Allah swears that the Coming of Torment is Near

Allah swears,

وَالطُّورِ (١)

By the **Tur**,

Allah swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

At-Tur is the mount that has trees, similar to the mount where Allah spoke to Musa, while Musa was on it, and the mount on which Allah started the Prophethood of `Isa.

A mount that does not have trees is called **Jabal**, not **Tur**.

Allah said,

وَكِتَابٍ مَّسْطُورٍ (٢)

And by the Book inscribed,

it is said that it means **Al-Lawh Al-Mahfuz**, (the Preserved Table).

It is also said that is refers to the divinely revealed inscribed Books that people recite, and this is why Allah said,

فِي رَقٍّ مَّنشُورٍ (٣)

وَالْبَيْتِ الْمَعْمُورِ (٤)

In parchment unrolled. And by **Al-Bayt Al-Ma`mur**.

In the Two Sahihs it is confirmed that the Messenger of Allah said in the Hadith about **Al-Isra'**, after ascending to the seventh heaven:

ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِم

Then, I was taken to **Al-Bayt Al-Ma`mur**. It is visited every day by seventy thousand angels who will not come back to visit it again.

The angels worship Allah in Al-Bayt Al-Ma`mur and perform **Tawaf** around it just as the people of the earth perform **Tawaf** around the **Ka`bah**. **Al-Bayt Al-Ma`mur** is the **Ka`bah** of those who reside in the seventh heaven.

During the **Isra'** journey, the Prophet saw Ibrahim **Al-Khalil**, who was reclining with his back on **Al-Bayt Al-Ma`mur**. It was Ibrahim who built the **Ka`bah** on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma`mur** is parallel to the **Ka`bah; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called **Bayt Al-`Izzah**. And Allah knows best.

The statement of Allah the Exalted,

وَالسَّقْفِ الْمَرْفُوعِ (٥)

And by the roof raised high.

Sufyan Ath-Thawri, Shu`bah, and Abu Al-Ahwas, all narrated from Simak, from Khalid bin Ar`arah, from Ali bin Abi Talib:

"Meaning the heaven.''

Sufyan added, "Then `Ali recited,

وَجَعَلْنَا السَّمَآءَ سَقْفاً مَّحْفُوظاً وَهُمْ عَنْ ءَايَـتِهَا مُعْرِضُونَ

And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs. (21:32)''

Similar was said by Mujahid, Qatadah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarir.

The statement of Allah the Exalted,

وَالْبَحْرِ الْمَسْجُورِ (٦)

And by the sea that is **Masjur**.

The majority say it refers to the oceans of the earth.

Masjur, means, the sea will be kindled with fire on the Day of Resurrection just as Allah said in another Ayah,

وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas become as blazing fire. (81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area,

this was reported by Sa`id bin Al-Musayyib from Ali bin Abi Talib.

It was also reported from Ibn Abbas, and it is the view of Sa`id bin Jubayr, Mujahid, Abdullah bin Ubayd bin Umayr and others.

Qatadah said,

"**Masjur** is the `filled sea.'''

Ibn Jarir preferred this explanation saying, "The sea is not lit with fire now, so it is filled.''

Allah's statement;

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ (٧)

Verily, the torment of your Lord will surely come to pass.

contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allah stated in another Ayah;

مَا لَهُ مِن دَافِعٍ (٨)

There is none that can avert it.

indicating that when Allah decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Hafiz Abu Bakr Ibn Abi Ad-Dunya recorded that Jafar bin Zayd Al-`Abdi said,

"One night, in Al-Madinah, Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. Umar stood quietly, listening to his recitation; the man was reciting, وَالطُّورِ (By **At-Tur**), until he reached the Ayah,

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ - مَا لَهُ مِن دَافِعٍ -

(Verily, the torment of your Lord will surely come to pass. There is none that can avert it).

Umar said, `By the Lord of the **Ka`bah**, this is a true vow.' Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness.''

May Allah be pleased with Umar.

Describing the Day of Torment, the Day of Resurrection

Allah said;

يَوْمَ تَمُورُ السَّمَاء مَوْرًا (٩)

On the Day when **Tamur** the heaven **Mawr,**

Ibn Abbas and Qatadah said:

"Shaking violently.''

Also from Ibn Abbas, "Split.''

Mujahid said: "Spin violently.''

Ad-Dahhak commented on the Ayah, saying,

"The earth will violently spin and move by the command of Allah, and its areas will violently move towards each other.''

This was preferred by Ibn Jarir, because of the meaning of the word, **Mawra**, which denotes meanings of spinning and shaking.

Allah said,

وَتَسِيرُ الْجِبَالُ سَيْرًا (١٠)

And **Tasir** the mountains will **Sayr**.

will fade away and become scattered particles of dust blown away by the wind,

فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١١)

Then woe that Day to those who denied,

woe to them that Day as a result of Allah's torment, punishment and affliction that He will direct at them,

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ (١٢)

Those who were in their falsehood, playing.

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

يَوْمَ يُدَعُّونَ ...

The Day when they will be pushed down by force,

meaning, they will be violently driven and shoved,

... إِلَى نَارِ جَهَنَّمَ دَعًّا (١٣)

to the fire of Hell, with a horrible, forceful pushing.

Mujahid, Ash-Sha`bi, Muhammad bin Ka`b, Ad-Dahhak, As-Suddi and Ath-Thawri said that this Ayah means,

"They will be violently shoved into the Fire.''

Allah said,

هَذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ (١٤)

This is the Fire, which you used to deny.

meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

أَفَسِحْرٌ هَذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ (١٥)

اصْلَوْهَا ...

Is this magic or do you not see? Enter therein,

meaning, enter the Fire, `which will encircle you from every direction,'

... فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاء عَلَيْكُمْ ...

and whether you are patient of it or impatient of it, it is all the same.

`whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

... إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ (١٦)

You are only being requited for what you used to do.

and surely, Allah is never unjust with anyone. Most certainly, Allah recompenses each according to their deeds.

إِنَّ الْمُتَّقِينَ فِى جَنَّـتٍ وَنَعِيمٍ

52:17 Verily, those who have Taqwa will be in Gardens and Delight.

فَـكِهِينَ بِمَآ ءَاتَـهُمْ رَبُّهُمْ وَوَقَـهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

52:18 Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

كُلُواْ وَاشْرَبُوا۟ هَنِيئَاً بِمَا كُنتُمْ تَعْمَلُونَ

52:19 "Eat and drink with happiness because of what you used to do.''

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَـهُم بِحُورٍ عِينٍ

52:20 They will recline on thrones Masfufah. And We shall marry them to Hur (fair females) with wide lovely eyes.

Description of the Destination of the Happy Ones

Allah the Exalted described the destination of the happy ones,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ (١٧)

Verily, those who have **Taqwa** will be in Gardens and Delight.

in contrast to the torment and punishment of the miserable;

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ ...

Enjoying in that which their Lord has bestowed on them,

meaning, enjoying the various types of delight that Allah has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

... وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ (١٨)

and (the fact that) their Lord saved them from the torment of the blazing Fire.

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined.

The statement of Allah the Exalted,

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ (١٩)

"Eat and drink with happiness because of what you used to do.''

is similar to another of His statements,

كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الأَيَّامِ الْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past! (69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allah and a reward from Him.

Allah the Exalted said,

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ...

They will recline (with ease) on thrones **Masfufah**.

Ath-Thawri reported from Husayn, from Mujahid, from Ibn Abbas:

"Thrones in **howdahs**.''

And the meaning of, (**Masfufah**) is they will be facing each other,

عَلَى سُرُرٍ مُّتَقَـبِلِينَ

Facing one another on thrones. (37:44)

Allah said next,

... وَزَوَّجْنَاهُم بِحُورٍ عِينٍ (٢٠)

And We shall marry them to **Hur** (fair females) with wide lovely eyes.

We made for them righteous spouses, beautiful wives from **Al-Hur Al-`Ayn**.

We mentioned the description of **Al-Hur Al-`Ayn** in several other places in this Tafsir, and therefore, it is not necessary to repeat their description here.

وَالَّذِينَ ءَامَنُواْ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـهُمْ مِّنْ عَمَلِهِم مِّن شَىْءٍ

52:21 And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

كُلُّ امْرِىءٍ بِمَا كَسَبَ رَهَينٌ

Every person is a pledge for that which he has earned.

وَأَمْدَدْنَـهُم بِفَـكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ

52:22 And We shall provide them with fruit and meat such as they desire.

يَتَنَـزَعُونَ فِيهَا كَأْساً لاَّ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ

52:23 There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ

52:24 And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَآءَلُونَ

52:25 And some of them draw near to others, questioning.

قَالُواْ إِنَّا كُنَّا قَبْلُ فِى أَهْلِنَا مُشْفِقِينَ

52:26 Saying: "Aforetime, we were afraid in the midst of our families.''

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَـنَا عَذَابَ السَّمُومِ

52:27 "So Allah has been gracious to us, and has saved us from the torment of the Fire.''

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

52:28 "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful.''

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

Allah the Exalted says,

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ...

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

In this Ayah, Allah the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate their parents regarding faith, Allah will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah will comfort the eyes of the parents

by seeing their offspring elevated to their grades. Surely, Allah will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

... أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ....

to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

Ath-Thawri reported that Ibn Abbas said,

"Verily, Allah elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted.''

Ibn Abbas then recited this Ayah,

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ...

And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.

Ibn Jarir and Ibn Abi Hatim recorded this statement from Sufyan Ath-Thawri from Ibn Abbas.

Ibn Abi Hatim also recorded that Ibn Abbas commented on Allah's statement, وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ (And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring), saying,

"They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents

received for their good deeds will be reduced for them.''

Abdullah, son of Imam Ahmad, recorded that Ali said,

"Khadijah asked the Prophet about two of her children who died during the time of **Jahiliyyah**, and the Messenger of Allah said;

هُمَا فِي النَّار (They are both in the Fire).

When he saw sadness on her face, he said,

لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا

If you saw their dwelling place, you would hate them.

She said, `O Allah's Messenger! What about my children with you.'

He said, **فِي الْجَنَّة** (They are in Paradise).

The Messenger of Allah said,

إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّار

Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.

The Prophet then recited the Ayah,

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ

And those who believe and whose offspring follow them in faith...''

Certainly, it is Allah's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allah for them.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said,

إِنَّ اللهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَنَّى لِي هذِهِ؟

فَيَقُولُ: بِاسْتِغْفَارِ وَلَدِكَ لَك

Verily, Allah shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?''

Allah will reply, "Through your son's invoking Me to forgive you.''

This Hadith has an authentic chain of narration, but it was not recorded in the Sahih this way.

However, there is a witnessing narration for it in Sahih Muslim, from the Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:

- صَدَقَةٍ جَارِيَةٍ،
- أَوْ عِلْمٍ يُنْتَفَعُ بِهِ،
- أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَه

When the Son of Adam dies, his record of deeds will cease except in three cases:

- an ongoing charity,
- knowledge that people are benefiting from and
- a righteous son who invokes Allah for him.

Allah is Just with the Sinners

Allah the Exalted said,

... كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ (٢١)

Every person is a pledge for that which he has earned.

After Allah mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others, كُلُّ امْرِىءٍ بِمَا كَسَبَ رَهِينٌ (Every person is a pledge for that which he has earned). Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring.

Allah the Exalted said,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

إِلاَّ أَصْحَـبَ الْيَمِينِ

فِى جَنَّـتٍ يَتَسَآءَلُونَ

عَنِ الْمُجْرِمِينَ

Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals. (74:38-41)

Description of the Khamr of Paradise and the Delight of its Dwellers

Allah said,

وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ (٢٢)

And We shall provide them with fruit and meat such as they desire.

meaning, `We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

يَتَنَازَعُونَ فِيهَا كَأْسًا ...

There they shall pass from hand to hand a cup,

meaning, of wine, according to Ad-Dahhak,

... لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ (٢٣)

free from any **Laghw**, and free from **Ta'thim**,

> meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do.

Ibn Abbas said that

> **Laghw** means `falsehood' while **Ta'thim** means `lying'.

Mujahid said, "They do not curse each other nor sin.''

Qatadah said,

> "These were the consequences of drinking in this life, and Shaytan helped in this regard. Allah purified the wine of the Hereafter from the ills and harm caused by the wine of this life.''

Therefore, Allah has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allah stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allah also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

بَيْضَآءَ لَذَّةٍ لِّلشَّـرِبِينَ

لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْهَا يُنزَفُونَ

> White, delicious to the drinkers. Neither will they have **Ghawl** from that nor will they suffer intoxication therefrom. (37:46-47)

> and,

لاَّ يُصَدَّعُونَ عَنْهَا وَلاَ يُنزِفُونَ

> Wherefrom they will get neither nay aching of the head nor any intoxication. (56:19)

Allah the Exalted said here, **يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ** (There they shall pass from hand to hand a (wine) cup, free from any **Laghw**, and free from sin).

Allah said,

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ (٢٤)

And there will go round boy-servants of theirs to serve them as if they were preserved pearls.

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخَلَّدُونَ

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

Immortal boys will go around them with cups, and jugs, and a glass of flowing wine. (56:17-18)

Allah the Exalted said,

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءلُونَ (٢٥)

And some of them draw near to others, questioning.

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦)

Saying: "Aforetime, we were afraid in the midst of our families.''

meaning, `in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ (٢٧)

So Allah has been gracious to us, and has saved us from the torment of the Fire.

> meaning, `He has granted us a favor and saved us from what we feared,'

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ...

Verily, We used to invoke Him before.

> meaning, `we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

... إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (٢٨)

Verily, He is the Most Subtle, the Most Merciful.

فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِكَـهِنٍ وَلاَ مَجْنُونٍ

52:29 Therefore, remind. By the grace of Allah, you are neither a Kahin nor a madman.

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ

52:30 Or do they say: "A poet! We await for him some calamity by time!''

قُلْ تَرَبَّصُوا فَإِنِّى مَعَكُمْ مِّنَ الْمُتَرَبِّصِينَ

52:31 Say: "Wait! I am with you among those who wait!''

أَمْ تَأْمُرُهُمْ أَحْلَـمُهُمْ بِهَـذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ

52:32 Or do their minds command them this or are they people transgressing all bounds!

أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لَّا يُؤْمِنُونَ

52:33 Or do they say: "He has forged it''

Nay! They believe not!

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ

52:34 Let them then produce a recitation like unto it if they are truthful.

Absolving the Prophet of the False Accusations the Idolators made against Him

Allah the Exalted commands His Messenger to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allah refutes the false accusations that the liars and sinners accused the Prophet of,

فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ (٢٩)

Therefore, remind. By the grace of Allah, you are neither a **Kahin** nor a madman.

Allah says, `by the grace of Allah, you, O Muhammad, are not a **Kahin**, as the ignorant Quraysh idolators claim.'

A **Kahin** is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

وَلَا مَجْنُونٍ (nor a madman) whom Shaytan has possessed with insanity.

Allah the Exalted said, while chastising the pagans for uttering false statements about the Prophet,

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ (٣٠)

Or do they say: "A poet! We await for him some calamity by time!''

They said, `We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.'

Allah the Exalted said,

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ (٣١)

Say: "Wait! I am with you among those who wait!''

`wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.'

Muhammad bin Ishaq reported that Abdullah bin Abi Najih said that Mujahid said that Ibn Abbas said,

"When the Quraysh gathered in the **Dar An-Nadwah** (their meeting place) to discuss the matter of the Prophet, one of them said,

`Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nabighah, for he is a poet just like them.'

Allah the Exalted said in response to their statement, أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ (Or do they say: "A poet! We await for him some calamity by time!)''''

Allah the Exalted said,

أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَذَا ...

Or do their minds command them this,

`do their minds command them to tell these lies against you (O Muhammad), even though they know in their hearts that they are untrue and false,'

... أَمْ هُمْ قَوْمٌ طَاغُونَ (٣٢)

or are they people transgressing all bounds?

`surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muhammad). '

Allah the Exalted said,

أَمْ يَقُولُونَ تَقَوَّلَهُ ...

Or do they say: "He has forged it?''

They said, `he has forged this Qur'an and brought it from his own.'

Allah the Exalted responded to them,

... بَل لَّا يُؤْمِنُونَ (٣٣)

Nay! They believe not!,

meaning, their disbelief drives them to utter these statements,

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ (٣٤)

Let them then produce a recitation like unto it if they are truthful.

meaning, if they are truthful in their statement that Muhammad has forged this Qur'an and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'an! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur'an, or ten Surahs like it, or even one Surah!

أَمْ خُلِقُواْ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ الْخَـلِقُونَ

52:35 Or were they created by nothing?

Or were they themselves the creators?

أَمْ خَلَقُوا۟ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ بَل لَّا يُوقِنُونَ

52:36 Or did they create the heavens and the earth? Nay, but they have no firm belief.

أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُسَيْطِرُونَ

52:37 Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَـٰنٍ مُّبِينٍ

52:38 Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.

أَمْ لَهُ ٱلْبَنَـٰتُ وَلَكُمُ ٱلْبَنُونَ

52:39 Or has He only daughters and you have sons?

أَمْ تَسْـَٔلُهُمْ أَجْراً فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

52:40 Or is it that you ask a wage from them so that they are burdened with a load of debt?

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ

52:41 Or that the Unseen is with them, and they write it down?

أَمْ يُرِيدُونَ كَيْداً فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ

52:42 Or do they intend a plot? But those who disbelieve are themselves plotted against!

أَمْ لَهُمْ إِلَـٰهٌ غَيْرُ ٱللَّهِ سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

52:43 Or have they a god other than Allah? Glorified be Allah from all that they ascribe as partners.

Affirming Tawhid and annulling the Plots of the Idolators. This is the position where Tawhid of Allah's Lordship and Divinity are affirmed.

Allah the Exalted said,

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (٣٥)

Or were they created by nothing? Or were they themselves the creators?

Allah asks them, were they created without a maker or did they create themselves? Neither is true. Allah is the One Who created them and brought them into existence after they were nothing.

Al-Bukhari recorded that Jubayr bin Mut`im said,

"I heard the Prophet recite Surah **At-Tur** in **Al-Maghrib** prayer and when he reached this Ayah,

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ

أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ

Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

I felt my heart would fly away.''

This Hadith is collected in the Two Sahihs using various chains of narration.

Jubayr bin Mut`im went to the Messenger of Allah after the battle of **Badr** to ransom the captured

idolators. At that time, he was still an idolator. Hearing the Prophet recite this Ayah was one of the reasons that he later embraced Islam.

Allah the Exalted said,

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ (٣٦)

Or did they create the heavens and the earth? Nay, but they have no firm belief.

meaning, Allah is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allah Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ ...

Or are with them the treasures of your Lord?

meanings, do they have the authority to do whatever they will in His kingdom. Do they hold the keys to His treasures in their hands?

... أَمْ هُمُ الْمُصَيْطِرُونَ (٣٧)

or are they the tyrants with the authority to do as they like?

meanings, are they the tyrants who would hold the creation to account Never, Allah the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allah the Exalted said,

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ...

Or have they a stairway, by means of which they listen.

meaning, do they have a stairway to heaven (to the place where the angels are),

... فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ (٣٨)

Then let their listener produce some manifest proof.

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance.

Allah admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allah's daughters and worshipped them besides Allah,

أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ (٣٩)

Or has He only daughters and you have sons?

Allah sends a strong warning and stern admonition to them in this Ayah and a sure promise.

Allah said,

أَمْ تَسْأَلُهُمْ أَجْرًا ...

Or is it that you ask a wage from them?

meaning, `as a remuneration for your preaching Allah's Message to them!

Nay, you, do not ask them for a wage,'

... فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ (٤٠)

so that they are burdened with a load of debt,

meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (٤١)

Or that the Unseen is with them, and they write it down?

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allah,

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ (٤٢)

Or do they intend a plot But those who disbelieve are themselves plotted against!

Allah the Exalted is asking, `Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٤٣)

Or have they a god other than Allah? Glorified be Allah from all that they ascribe as partners (to Him).

This Ayah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allah.

Allah next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

... سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

Glorified be Allah from all that they ascribe as partners (to Him).

وَإِن يَرَوْا۟ كِسْفاً مِّنَ ٱلسَّمَآءِ سَـقِطاً يَقُولُوا۟ سَحَـبٌ مَّرْكُومٌ

52:44 And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!''

فَذَرْهُمْ حَتَّى يُلَـقُوا۟ يَوْمَهُمُ الَّذِى فِيهِ يُصْعَقُونَ

52:45 So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

يَوْمَ لاَ يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْئاً وَلاَ هُمْ يُنصَرُونَ

52:46 The Day when their plotting shall not avail them at all, nor will they be helped.

وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَاباً دُونَ ذَلِكَ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

52:47 And verily, for those who do wrong, there is another punishment before this; but most of them know not.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

52:48 So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَإِدْبَـرَ النُّجُومِ

52:49 And in the nighttime also glorify His praises and at the setting of the stars.

The Stubbornness of the Idolators; Their Punishment

Allah the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ (٤٤)

And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!''

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other.

Allah the Exalted said in other Ayat,

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَـرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ

And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched.'' (15:14-15)

Allah the Exalted said,

فَذَرْهُمْ ...

So leave them alone, (`O Muhammad,')

... حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

till they meet their Day, in which they will sink into a fainting. (on the Day of Resurrection),

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا ...

The Day when their plotting shall not avail them at all,

meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

... وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

nor will they be helped.

Allah the Exalted said,

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ ...

And verily, for those who do wrong, there is another punishment before this;

meaning, that of being the torment in this world. Allah the Exalted said in another Ayah,

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الأَدْنَى دُونَ الْعَذَابِ الأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return. (32:21)

Allah said;

... وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٤٧)

but most of them know not.

meaning, `We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.'

Ordering the Prophet to have Patience and to glorify Allah

Allah the Exalted said,

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ...

So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;

meaning, `be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and Protection, and We will surely protect you from the people,'

... وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (٤٨)

and glorify the praises of your Lord when you get up.

Ad-Dahhak said,

"Meaning to stand for the **Salah** (and say): "Glorious are You and with Your praise, Hallowed

be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You.''

In his Sahih, Muslim recorded that Umar used to recite this supplication when he began **Salah**.

Ahmad and the Sunan compilers recorded this Hadith from Abu Sa`id and other Companions, who stated that the Prophet used to say that.

Abu Al-Jawza' commented on the Ayah; **وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ** (and glorify the praises of your Lord when you get up).

"From your sleep, from your bed.''

And this is the view chosen by Ibn Jarir.

Supporting this view is the Hadith that Imam Ahmad recorded that Ubadah bin As-Samit said that the Messenger of Allah said,

مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي

أو قال: ثُمَّ دَعَا اسْتُجِيبَ لَهُ، فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُه

Whoever gets up at night and says: `**La ilaha illallah**, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allah, and all praise is due to Allah, and **La illaha illallah** and Allah is Greater. There is neither might nor power except Allah.'

And then says,

`O Lord! Forgive me.'

Or invokes (Allah), he will be responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.

Al-Bukhari and the Sunan compilers also recorded this Hadith.

Ibn Abi Najih reported that Mujahid commented on the Ayah, وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (and glorify the praises of your Lord when you get up), saying,

"From every gathering you sit in.''

Ath-Thawri said that Abu Ishaq narrated that Abu Al-Ahwas said that, وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (and glorify the praises of your Lord when you get up),

"When a person wants to stand from a gathering, he says: `Glory be to You, O Allah, and with Your praise.'''

Abu Hurayrah narrated that the Prophet said,

مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غَفَرَ اللهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِك

Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, `Glory be to You O Allah, and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allah will forgive him what he has said in that gathering.

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasa'i in (`Amal) Al-Yawm wal-Laylah. At-Tirmidhi said, "**Hasan Sahih**.''

It was also recorded by Al-Hakim in his Mustadrak, and he said, "Its chain meets the criteria of Muslim.''

Allah the Exalted said;

وَمِنَ اللَّيْلِ فَسَبِّحْهُ ...

And in the nighttime also glorify His praises,

meaning remember and worship Allah by reciting the Qur'an and praying at night. Allah the Exalted said in another Ayah,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا

And in some of the night, offer **Tahajjud** in it as an additional (prayer) for you. It may be that your Lord will raise you to **Maqam Mahmud**. (17:79)

Allah said;

... وَإِدْبَارَ النُّجُومِ (٤٩)

and at the setting of the stars.

is in reference to the two voluntary **Rak`ahs** before the Dawn prayer, according to a Hadith from Ibn Abbas. These two **Rak`ahs** are an established **Sunnah** performed before the stars are about to set.

It is confirmed in the Two Sahihs from A'ishah, may Allah be pleased with her, who said,

"The Prophet was never more regular and particular in offering any voluntary prayer than the two (**Sunnah**) **Rak`ahs** of the **Fajr** prayer.''

In another narration collected by Muslim, the Prophet said,

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

Two (**Sunnah**) **Rak`ahs** before **Fajr** are better than this life and all that in it.

This is the end of the Tafsir of Surah **At-Tur**, all praise and gratitude is due to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

An-Najm

Revealed in Makkah

The First Surah in which a Prostration is revealed

Al-Bukhari recorded that Abdullah bin Mas`ud said,

> "Surah **An-Najm** was the first Surah in which a prostration was revealed. The Prophet (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf.''

Al-Bukhari recorded this Hadith in several places of his Sahih, as did Muslim, Abu Dawud and An-Nasa'i, using various chains of narration through Abu Ishaq from Abdullah.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالنَّجْمِ إِذَا هَوَى

53:1 By the star when it goes down.

مَا ضَلَّ صَـحِبُكُمْ وَمَا غَوَى

53:2 Your companion has neither gone astray nor has he erred.

وَمَا يَنطِقُ عَنِ الْهَوَى

53:3 Nor does he speak of desire.

إِنْ هُوَ إِلاَّ وَحْىٌ يُوحَى

53:4 It is only a revelation revealed.

Allah swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Hatim recorded that Ash-Sha`bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator.

Allah said,

وَالنَّجْمِ إِذَا هَوَى (١)

By the star when it goes down.

Ibn Abi Najih reported that Mujahid said,

"The star refers to Pleiades when it sets at **Fajr**.''

Ad-Dahhak said

"When the Shayatin are shot with it.''

And this Ayah is like Allah's saying;

فَلاَ أُقْسِمُ بِمَوَقِعِ النُّجُومِ

وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ

فِى كِتَـبٍ مَّكْنُونٍ

لاَّ يَمَسُّهُ إِلاَّ الْمُطَهَّرُونَ

تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ

So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists. (56:75-80)

Allah said;

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (٢)

Your companion has neither gone astray nor has erred.

This contains the subject of the oath. This part of the Ayah is the witness that the Messenger of Allah is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allah exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allah's peace and blessings be on him, and his glorious Message that Allah has sent him with, are on the perfect straight path, following guidance and what is correct.

Muhammad was sent as a Mercy for all that exists; He does not speak of His Desire

Allah said,

وَمَا يَنطِقُ عَنِ الْهَوَى (٣)

Nor does he speak of desire,

asserting that nothing the Prophet utters is of his own desire or wish,

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤)

It is only a revelation revealed,

means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions.

Imam Ahmad recorded that Abu Umamah said that he heard the Messenger of Allah say,

لَيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيٍ مِثْلُ الْحَيَّيْنِ أَوْ مِثْلُ أَحَدِ الْحَيَّيْنِ رَبِيعَةَ وَمُضَرَ

Verily, numbers similar to the two tribes, or one of them, Rabi`ah and Mudar, will enter Paradise on account of the intercession of one man, who is not a Prophet.

A man asked, "O Allah's Messenger! Is not Rabi`ah a subtribe of Mudar.''

The Prophet said,

إِنَّمَا أَقُولُ مَا أَقُول

I said what I said.

Imam Ahmad recorded that Abdullah bin `Amr said,

"I used to record everything I heard from the Messenger of Allah so it would be preserved. The Quraysh discouraged me from this, saying, `You record everything you hear from the Messenger of Allah, even though he is human and sometimes speaks when he is angry.'

I stopped recording the Hadiths for a while, but later mentioned what they said to the Messenger of Allah, who said,

اكْتُبْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنِّي إِلَّا الْحَق

Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.''

Abu Dawud also collected this Hadith.

عَلَّمَهُ شَدِيدُ الْقُوَى

53:5 He has been taught by one mighty in power.

ذُو مِرَّةٍ فَاسْتَوَى

53:6 Dhu Mirrah then he Istawa.

وَهُوَ بِالاٍّفُقِ الاٌّعْلَى

53:7 While he was in the highest part of the horizon,

ثُمَّ دَنَا فَتَدَلَّى

53:8 Then he approached and came closer,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

53:9 And was at a distance of two bows' length or less.

فَأَوْحَى إِلَى عَبْدِهِ مَآ أَوْحَى

10. So (Allah) revealed to His servant whatever He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

53:11 The heart lied not in what he saw.

أَفَتُمَـرُونَهُ عَلَى مَا يَرَى

53:12 Will you then dispute with him about what he saw?

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى

53:13 And indeed he saw him at a second descent.

عِندَ سِدْرَةِ الْمُنتَهَى

53:14 Near Sidrat Al-Muntaha.

عِندَهَا جَنَّةُ الْمَأْوَى

53:15 Near it is the Paradise of Abode.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

53:16 When that covered the lote tree which did cover it!

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

53:17 The sight turned not aside, nor it transgressed beyond the limit.

لَقَدْ رَأَى مِنْ ءَايَـتِ رَبِّهِ الْكُبْرَى

53:18 Indeed he saw of the greatest Signs of his Lord.

The Trustworthy Angel brought Allah's Revelation to the Trustworthy Messenger

Allah the Exalted states,

عَلَّمَهُ شَدِيدُ الْقُوَى (٥)

He has been taught by one mighty in power.

Allah the Exalted states that the Message His servant and Messenger Muhammad brought to people was taught to him by, شَدِيدُ الْقُوَى (mighty in power), he is Jibril, peace be upon him,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

ذِى قُوَّةٍ عِندَ ذِى الْعَرْشِ مَكِينٍ

مُّطَـعٍ ثَمَّ أَمِينٍ

Verily, this is the Word a most honorable messenger, owner of power, with (Allah) the Lord of the Throne, obeyed (by the angels) and trustworthy. (81:19-21)

Allah said here,

ذُو مِرَّةٍ ...

Dhu Mirrah,

meaning, he is mighty in power, according to Mujahid, Al-Hasan and Ibn Zayd.

In an authentic Hadith from Abdullah bin Umar and Abu Hurayrah, the Prophet said,

لَا تَحِلُّ الصَّدَقَةُ لِغَنِيَ وَلَا لِذِي مِرَّةٍ سَوِي

Charity is not allowed for a rich person nor **Dhu Mirrah** (a strong person) of sound mind and body.

Allah said;

... فَاسْتَوَى (٦)

then he **Istawa** (rose).

> this refers to the angel Jibril, according to Al-Hasan, Mujahid, Qatadah and Ar-Rabi` bin Anas,

وَهُوَ بِالْأُفُقِ الْأَعْلَى (٧)

While he was in the highest part of the horizon.

> meaning, Jibril rose to the highest part of the horizon, according to Ikrimah and several others;

Ikrimah said,

> "The highest horizon where the morning comes from.''

Mujahid said, "It is (the place of) sunrise.''

Qatadah said, "That from which the day comes.''

Ibn Zayd and several others said similarly.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

> "The Messenger of Allah saw Jibril in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allah knows.''
>
> Only Imam Ahmad collected this Hadith.

Imam Ahmad recorded that Abdullah bin Abbas said,

> "The Prophet asked Jibril to appear himself to him in his original shape and Jibril said to him, `Invoke your Lord.'

The Prophet invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading.

When the Prophet saw Jibril in his original shape, he was knocked unconscious. Jibril came down and revived the Prophet and wiped the saliva off of his cheeks.'''

Only Ahmad collected this Hadith.

Meaning of "at a distance of two bows' length or less

Allah's statement,

ثُمَّ دَنَا فَتَدَلَّى (٨)

Then he approached and came closer,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (٩)

And was at a distance of two bows` length or less.

means, Jibril came closer to Muhammad when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujahid and Qatadah.

It was said that the meaning here is the distance between the bow's string and its wood center.

Allah's statement, أَوْ أَدْنَى (or less) indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'an, such as,

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذلِكَ فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

Then, after that, your hearts were hardened and became as stones or even worse in hardness. (2:74)

The Ayah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more.

There is a similar Ayah,

يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

fear men as they fear Allah or even more. (4:77),

and Allah's statement,

وَأَرْسَلْنَـهُ إِلَى مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ

And We sent him to hundred thousand (people) or even more. (37:147),

indicating that they were not less than a hundred thousand, but that amount or more.

Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allah said, فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (And was at a distance of two bow lengths or less).

We stated before that it was Jibril who came down near the Prophet, according to A'ishah, the Mother of the faithful, Abdullah bin Mas`ud, Abu Dharr and Abu Hurayrah. We will mention their statements about this soon afterwards, Allah willing.

Ibn Jarir recorded that Abdullah bin Mas`ud said about this Ayah, فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (And was at a distance of two bow lengths or less).

Allah's Messenger said,

رَأَيْتُ جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ

I saw Jibril; he had six hundred wings.

Al-Bukhari recorded that Talq bin Ghannam said that Za'idah said that Ash-Shaybani said,

"I asked Zirr about the Ayah,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

And was at a distance of two bow lengths or less. So (Allah) revealed to His servant whatever He revealed.

Zirr said,

"Abdullah narrated to us that Muhammad saw Jibril having six hundred wings.''

Allah's statement,

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى (١٠)

So he revealed to His servant whatever He revealed.

means, Jibril conveyed to Allah's servant Muhammad whatever he conveyed. Or,

the meaning here could be: Allah revealed to His servant Muhammad whatever He revealed through Jibril.

Both meanings are correct.

Sa`id bin Jubayr said about Allah's statement, **فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى** (So He revealed to His servant whatever He revealed.

"Allah revealed to him, **أَلَمْ يَجِدْكَ يَتِيماً** Did He not find you an orphan. (93:6), and, **وَرَفَعْنَا لَكَ ذِكْرَكَ** And have We not raised high your fame, (94:4)''

Someone else said,

"Allah revealed to the Prophet that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his **Ummah** enters it first.''

Did the Prophet see His Lord during the Night of Isra

Allah said next,

مَا كَذَبَ الْفُؤَادُ مَا رَأَى (١١)

أَفَتُمَارُونَهُ عَلَى مَا يَرَى (١٢)

The heart lied not in what he saw. Will you then dispute with him about what he saw?

Muslim recorded from Ibn Abbas about, مَا كَذَبَ الْفُؤَادُ مَا رَأَى (The heart lied not in what he saw), and, وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى (And indeed he saw him at a second descent).

"He saw Allah twice in his heart.''

Simak reported a similar from Ikrimah from Ibn Abbas.

Abu Salih, As-Suddi and several others said similarly that the Prophet saw Allah twice in his heart.

Masruq said,

"I went to A'ishah and asked her, `Did Muhammad see his Lord?'

She said, `You said something that caused my hair to rise!'

I said, `Behold!' and recited this Ayah, لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى (Indeed he saw of the greatest signs of his Lord).

She said, `Where did your mind wander? It was Jibril. Whoever says to you that Muhammad saw his Lord, or hid any part of what he was commanded (i.e., Allah's Message), or knew any of the five things which only Allah knows,

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ

> Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain... (31:34),

Then he invents a great lie against Allah!

The Prophet only saw Jibril twice, in his original shape, once near **Sidrat Al-Muntaha** and another time in **Ajyad** (in Makkah) while Jibril had six hundred wings that covered the horizon.'''

Muslim recorded that Abu Dharr said,

"I asked the Messenger of Allah , `Have you seen your Lord' He said,

نُورٌ أَنَّى أَرَاه

> How can I see Him since there was a light?''

In another narration, the Prophet said, رَأَيْتُ نُورًا I only saw a light.

Allah's statement,

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى (١٣)

عِندَ سِدْرَةِ الْمُنْتَهَى (١٤)

عِندَهَا جَنَّةُ الْمَأْوَى (١٥)

And indeed he saw him at a second descent. Near **Sidrat Al-Muntaha**.

The Messenger of Allah said,

رَأَيْتُ جِبْرِيلَ وَلَهُ سِتُّمِائَةِ جَنَاحٍ يَنْتَثِرُ مِنْ رِيشِهِ التَّهَاوِيلُ مِنَ الدُّرِّ وَالْيَاقُوت

I saw Jibril while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.

This Hadith has a good, strong chain of narration.

Ahmad also recorded that Abdullah Ibn Mas`ud said,

"The Messenger of Allah saw Jibril in his original shape while Jibril had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allah has knowledge.''

This Hadith has a good chain of narration.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

"The Messenger of Allah said,

رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِتُّمِائَةِ جَنَاح

I saw Jibril over **Sidrat Al-Muntaha** while he had six hundred wings.''

One of the subnarrators of the Hadith asked `Asim about Jibril's wings and `Asim refused to elaborate. So some of his companions were asked and one of them said,

"Each wing was covering what is between the east and the west.''

This Hadith has a good chain of narration.

Imam Ahmad recorded that Ibn Mas`ud said that Allah's Messenger said:

أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الدُّر

Jibril came to me wearing green with pearls hanging down.

This Hadith has a good chain of narration.

Imam Ahmad recorded that `Amir said that Masruq asked A'ishah,

"O Mother of the faithful, has Muhammad seen his Lord, the Exalted and Most Honored''

She said,

"Glorious is Allah! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muhammad has seen his Lord, will have lied.''

She then recited these two Ayat,

لاَّ تُدْرِكُهُ الأَبْصَـرُ وَهُوَ يُدْرِكُ الأَبْصَـرَ

No vision can grasp Him, but He grasps all vision. (6:103), and,

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْياً أَوْ مِن وَرَآءِ حِجَابٍ

It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil. (42:51)

She went on,

"And whoever tells you that Muhammad knew what the morrow will bring, will have uttered a lie.''

She then recited,

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِى الأَرْحَامِ

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (31:34)

A'ishah said,

"And whoever tells you that Muhammad has hidden any part of the Message will have lied,''

and she then recited this Ayah,

يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

O Messenger proclaim which has been sent down to you from your Lord. (5:67)

She went on,

"However, he saw Jibril twice in his original shape.''

Imam Ahmad also recorded that Masruq said,

"I asked `A'ishah, `Did not Allah say, **وَلَقَدْ رَءَاهُ بِالاٌّفُقِ الْمُبِينِ** (And indeed he saw him in the clear horizon. (81:23), and, **وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى** (And indeed he saw him at a second descent),'

She said, `I was the first among this **Ummah** to ask Allah's Messenger about it.

He said, "that was Jibril."

He only saw him twice in his actual and real figure. He saw Jibril descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.'''

This Hadith is recorded in the Two Sahihs via Ash-Sha`bi.

Angels, Light and colors covered Sidrat Al-Muntaha

Allah said,

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى (١٦)

When that covered the lote tree which did cover it!

We mentioned before, in the Hadiths about Al-Isra' that the angels, Allah's Light, and spectacular colors covered the **Sidrah**.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

> "When the Messenger of Allah was taken on the **Isra'** journey, he ascended to **Sidrat Al-Muntaha**, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there, إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى (When that covered the lote tree which did cover it!) He said, "Golden butterflies.
>
> The Messenger of Allah was given three things:
>
> - He was given the five prayers,
> - he was given the concluding verses of Surah **Al-Baqarah** (2:284-286), and
> - remission of serious sins for those among his **Ummah** who do not associate anything with Allah.''
>
> Muslim collected this Hadith.

Allah's statement,

مَا زَاغَ الْبَصَرُ وَمَا طَغَى (١٧)

The sight turned not aside, nor it transgressed beyond the limit.

> indicates that the Prophet's sight did not turn right or left, according to Ibn Abbas, وَمَا طَغَى (nor it transgressed beyond the limit), not exceeding what has been ordained for it.
>
> This is a tremendous quality that demonstrates the Prophet's firm obedience to Allah, because he only did what was commanded and did ask beyond what he was given.

Allah's statement,

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى (١٨)

Indeed he saw of the greatest signs of his Lord.

is similar to another Ayah,

لِنُرِيَهُ مِنْ ءايَـتِنَآ

In order that We might show him of Our Ayat. (17:1),

meaning, signs that testify to Allah's might and greatness.

Relying on these two Ayat, some scholars of Ahl us-Sunnah said that the Prophet did not see Allah during the **Isra**' journey, because Allah said, لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى (Indeed he saw of the greatest signs of his Lord). They said that, had the Prophet seen his Lord, Allah would have conveyed this news and the Prophet would have narrated it to the people.

أَفَرَءَيْتُمُ اللَّـتَ وَالْعُزَّى

53:19 Have you then considered Al-Lat, and Al-`Uzza.

وَمَنَوٰةَ الثَّالِثَةَ الاٌّخْرَى

53:20 And Manat, the other third

أَلَكُمُ الذَّكَرُ وَلَهُ الاٍّنثَى

53:21 Is it for you the males and for Him the females?

تِلْكَ إِذاً قِسْمَةٌ ضِيزَى

53:22 That indeed is a division most unfair!

إِنْ هِىَ إِلاَّ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَـنٍ

53:23 They are but names which you have named - you and your fathers - for which Allah has sent down no authority.

إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَمَا تَهْوَى الاٌّنفُسُ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ الْهُدَى

They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!

أَمْ لِلإِنسَـنِ مَا تَمَنَّى

53:24. Or shall man have what he wishes

فَلِلَّهِ الاٌّخِرَةُ والاٍّولَى

53:25. But to Allah belongs the last (Hereafter) and the first (the world).

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ لاَ تُغْنِى شَفَـعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَآءُ وَيَرْضَى

26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allah has given leave for whom He wills and is pleased with.

Refuting Idolatry, Al-Lat and Al-`Uzza

Allah the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the Ka`bah built by Prophet Ibrahim, Allah's Khalil.

أَفَرَأَيْتُمُ اللَّاتَ ....

Have you then considered **Al-Lat**,

> **Al-Lat** was a white stone with inscriptions on. There was a house built around **Al-Lat** in At-Ta'if with curtains, servants and a sacred courtyard around it. The people of At-Ta'if, the tribe of Thaqif and their allies, worshipped **Al-Lat**. They would boast to Arabs, except the Quraysh, that they had **Al-Lat**.

Ibn Jarir said,

> "They derived **Al-Lat's** name from Allah's Name, and made it feminine. Allah is far removed from what they ascribe to Him. "

It was reported that **Al-Lat** is pronounced **Al-Lat** because, according to Abdullah bin Abbas, Mujahid, and Ar-Rabi` bin Anas, **Al-Lat** was a man who used to mix **Sawiq** (a kind of barley mash) with water for the pilgrims during the time of **Jahiliyyah**. When he died, they remained next to his grave and worshipped him.''

Al-Bukhari recorded that Ibn Abbas said about Allah's statement,

... اللَّاتَ وَالْعُزَّى (١٩)

Al-Lat, and **Al-`Uzza**.

> "Al-Lat was a man who used to mix **Sawiq** for the pilgrims.''

Ibn Jarir said,

> "They also derived the name for their idol **Al-`Uzza** from Allah's Name **Al-`Aziz. Al-`Uzza** was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and At-Ta'if. The Quraysh revered **Al-`Uzza**.''

During the battle of **Uhud**, Abu Sufyan said, "We have **Al-`Uzza**, but you do not have **Al-`Uzza**.''

Allah's Messenger replied,

قُولُوا: اللهُ مَوْلَانَا وَلَا مَوْلَى لَكُم

> Say, "Allah is Our Supporter, but you have no support.''

Manat was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madinah. The tribes of Khuza`ah, Aws and Khazraj used to revere **Manat** during the time of **Jahiliyyah**. They used to announce **Hajj** to the **Ka`bah** from next to **Manat**.

Al-Bukhari collected a statement from A'ishah with this meaning.

There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the **Ka`bah**, besides the three idols that Allah mentioned in His Glorious Book. Allah mentioned these three here because they were more famous than the others.

An-Nasa'i recorded that Abu At-Tufayl said,

> "When the Messenger of Allah conquered Makkah, he sent Khalid bin Al-Walid to the area of Nakhlah where the idol of **Al-`Uzza** was erected on three trees of a forest. Khalid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet and informed him of the story, the Prophet said to him,

ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا

Go back and finish your mission, for you have not finished it.

Khalid went back and when the custodians who were also its servants of **Al-`Uzza** saw him, they started invoking by calling **Al-`Uzza**! When Khalid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khalid killed her with the sword and went back to the Messenger of Allah , who said to him,

تِلْكَ الْعُزَّى

That was Al-`Uzza!''

Muhammad bin Ishaq narrated,

"**Al-Lat** belonged to the tribe of Thaqif in the area of At-Ta'if. Banu Mu`attib were the custodians of **Al-Lat** and its servants.''

I say that the Prophet sent Al-Mughirah bin Shu`bah and Abu Sufyan Sakhr bin Harb to destroy **Al-Lat**. They carried out the Prophet's command and built a Masjid in its place in the city of At-Ta'if.

Muhammad bin Ishaq said that **Manat** used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madinah). **Manat** was near the coast, close to the area of Mushallal in Qudayd. The Prophet sent Abu Sufyan Sakhr bin Harb or `Ali bin Abi Talib to demolish it.

Ibn Ishaq said that **Dhul-Khalasah** was the idol of the tribes of Daws, Khath`am and Bajilah, and the Arabs who resided in the area of Tabalah.

I say that **Dhul-Khalasah** was called the Southern **Ka`bah**, and the **Ka`bah** in Makkah was called the Northern **Ka`bah**. The Messenger of Allah sent Jarir bin Abdullah Al-Bajali to **Dhul-Khalasah** and he destroyed it.

Ibn Ishaq said that **Fals** was the idol of Tay' and the neighboring tribes in the Mount of Tay', such as Salma and Ajja.

Ibn Hisham said that some scholars of knowledge told him that the Messenger of Allah sent Ali bin Abi Talib to Fals and he destroyed it and found two swords in its treasure, which the Prophet then gave to Ali as war spoils.

Muhammad bin Ishaq also said that the tribes of Himyar, and Yemen in general, had a house of worship in San`a' called Riyam. He mentioned that there was a black dog in it and that the religious men who went with Tubba` removed it, killed it and demolished the building.

Ibn Ishaq said that Ruda' was a structure of Bani Rabi`ah bin Ka`b bin Sa`d bin Zayd Manat bin Tamim, which Al-Mustawghir bin Rabi`ah bin Ka`b bin Sa`d demolished after Islam.

In Sindad there was **Dhul-Ka`bat**, the idol of the tribes of Bakr and Taghlib, the sons of the Wa'il, and also the Iyad tribes.

Refuting the Idolators Who appoint Rivals to Allah and claim that the Angels were Females

Allah the Exalted said,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى (٢٠)

Have you then considered **Al-Lat**, and **Al-`Uzza**. And **Manat**, the other third,

then Allah said,

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى (٢١)

Is it for you the males and for Him the females?

Allah asked the idolators, `do you choose female offspring for Allah and give preference to yourselves with the males If you made this division between yourselves and the created, it would be,

تِلْكَ إِذًا قِسْمَةٌ ضِيزَى (٢٢)

a division most unfair!

> meaning, it would be an unfair and unjust division. `How is it then that you make this division between you and Allah, even though this would be foolish and unjust, if you made it between yourselves and others?'

Allah the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

إِنْ هِيَ إِلَّا أَسْمَاء سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم ...

They are but names which you have named -- you and your fathers, (of your own desire),

... مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ ...

for which Allah has sent down no authority.

meaning, proof,

... إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ ...

They follow but a guess and that which they themselves desire,

they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

... وَلَقَدْ جَاءهُم مِّن رَّبِّهِمُ الْهُدَى (٢٣)

whereas there has surely come to them the guidance from their Lord!

meaning, Allah has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

Wishful Thinking does not earn One Righteousness

Allah the Exalted said,

أَمْ لِلْإِنسَانِ مَا تَمَنَّى (٢٤)

Or shall man have what he wishes,

asserting that not everyone gets the goodness that he wishes,

لَّيْسَ بِأَمَـنِيِّكُمْ وَلا أَمَانِىِّ أَهْلِ الْكِتَـبِ

It will not be in accordance with desires (of Muslims), nor those of the People of Scripture. (4:123)

Allah says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِه

When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.

Only Ahmad collected this Hadith.

Allah's statement,

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى (٢٥)

But to Allah belongs the last and the first.

meaning, all matters belong to Allah and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

No Interecession except with Allah's Leave

Allah said,

وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاء وَيَرْضَى (٢٦)

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.

As He said;

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission, (2:255)

and,

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ

Intercession with Him profits not except for him whom He permits. (34:23)

`If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allah to grant you the intercession of the idols and rivals you worship with Him without having His permission or any divine legislation permitting you to worship them' Rather, Allah has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

إِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ لَيُسَمُّونَ الْمَلَـئِكَةَ تَسْمِيَةَ الاٍّنثَى

53:27 Verily, those who believe not in the Hereafter, name the angels with female names.

وَمَا لَهُم بِهِ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنَّ الظَّنَّ لاَ يُغْنِى مِنَ الْحَقِّ شَيْئاً

53:28 But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the truth.

فَأَعْرِضْ عَن مَّن تَوَلَّى عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلاَّ الْحَيَوةَ الدُّنْيَا

53:29 Therefore withdraw from him who turns away from Our Reminder and desires nothing but the life of this world.

ذَلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى

53:30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.

Refuting the Claim of the Idolators that the Angels are Allah's Daughters

Allah the Exalted admonishes the idolators,

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى (٢٧)

Verily, those who believe not in the Hereafter, name the angels with female names.

Allah the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allah's daughters. Allah is far removed from what they ascribe to Him.

Allah the Exalted said in another Ayah,

وَجَعَلُواْ الْمَلَـئِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَـنِ إِنَـثاً أَشَهِدُواْ خَلْقَهُمْ سَتُكْتَبُ شَهَـدَتُهُمْ وَيُسْـَلُونَ

And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned! (43:19)

Allah's statement here,

وَمَا لَهُم بِهِ مِنْ عِلْمٍ ...

But they have no knowledge thereof.

meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

... إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (٢٨)

They follow but conjecture, and verily, conjecture is no substitute for the truth.

meaning, conjecture is of no benefit and never takes the place of truth.

In a Hadith recorded in the Sahih, the Messenger of Allah said,

إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيث

Beware of suspicion, for suspicion is the most lying speech.

The Necessity of turning away from the People of Misguidance

Allah's statement,

فَأَعْرِضْ عَن مَّن تَوَلَّى عَن ذِكْرِنَا ...

Therefore withdraw from him who turns away from Our Reminder,

means, stay away from those who turn away from the Truth and shun them,

... وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا (٢٩)

and desires nothing but the life of this world.

meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ ...

That is what they could reach of knowledge.

meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired. There is also the reported supplication:

اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا

O Allah! Make not this life the greatest of our concerns, nor the best knowledge that we can attain.

Allah's statement,

... إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى (٣٠)

Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.

meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allah is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

وَلِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

53:31 And to Allah belongs all that is in the heavens and all that is on the earth,

لِيَجْزِىَ الَّذِينَ أَسَاءُواْ بِمَا عَمِلُواْ وَيِجْزِى الَّذِينَ أَحْسَنُواْ بِالْحُسْنَى

that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.

الَّذِينَ يَجْتَنِبُونَ كَبَـئِرَ الإِثْمِ وَالْفَوَحِشَ إِلاَّ اللَّمَمَ إِنَّ رَبَّكَ وَسِعُ الْمَغْفِرَةِ

53:32 Those who avoid great sins and Al-Fawahish (immoral sins) except Al-Lamam -- verily, your Lord is of vast forgiveness.

هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمْ مِّنَ الاٌّرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَـتِكُمْ

He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves.

فَلاَ تُزَكُّواْ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

He knows best him who has Taqwa.

Allah knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds

Allah says,

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

And to Allah belongs all that is in the heavens and all that is on the earth,

Allah asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

... لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى (٣١)

that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.

He recompenses each according to his or her deeds, good for good and evil for evil.

Qualities of the Good-doers; Allah forgives the Small Faults

Allah stated that the good doers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allah mentioned in another Ayah;

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَـتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلاً كَرِيماً

If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance. (4:31)

Allah said here,

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ...

Those who avoid great sins and **Al-Fawahish** (immoral sins) except **Al-Lamam**,

Al-Lamam means, small faults and minor errors.

Imam Ahmad recorded that Ibn Abbas said,

"I have not seen anything that resembles **Al-Lamam** better than the Hadith that Abu Hurayrah narrated from the Prophet,

إِنَّ اللهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تَتَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُه

Verily, Allah the Exalted has decreed for the Son of Adam his share of **Zina** and he will certainly earn his share. The **Zina** of the eye is by looking, the **Zina** of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.''

This Hadith is recorded in the Two Sahihs.

Ibn Jarir recorded that Ibn Mas`ud said,

"The eyes commit **Zina** by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed **Zina**. Otherwise, it is **Al-Lamam**.''

Masruq and Ash-Sha`bi also held the same view.

Abdur-Rahman bin Nafi`, who is also known as Ibn Lubabah At-Ta'ifi, said,

"I asked Abu Hurayrah about Allah's statement, إِلَّا اللَّمَمَ (except the **Lamam**), and he said,

`It pertains to kissing, winking one's eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then **Ghusl** is obligatory, and that is **Zina**.''

Encouraging Repentance and forbidding Claims of Purity for Oneself

Allah's statement,

... إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ...

verily, your Lord is of vast forgiveness.

asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

قُلْ يعِبَادِىَ الَّذِينَ أَسْرَفُواْ عَلَى أَنفُسِهِمْ لاَ تَقْنَطُواْ مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say:

"O My servants who have transgressed against them- selves! Despair not of the mercy of Allah: verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.'' (39:53)

Allah said,

... هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ ...

He knows you well when He created you from the earth,

Allah says,

`He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father Adam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

... وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ...

and when you were fetuses in your mothers' wombs.

when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy.

Allah said,

... فَلَا تُزَكُّوا أَنفُسَكُمْ ...

So, ascribe not purity to yourselves.

forbidding one from ascribing purity and praising himself and thinking highly of his actions,

... هُوَ أَعْلَمُ بِمَنِ اتَّقَى (٣٢)

He knows best him who has **Taqwa**.

Allah said in another Ayah,

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّى مَن يَشَآءُ وَلاَ يُظْلَمُونَ فَتِيلاً

Have you not seen those who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a **Fatil**. (4:49)

In his Sahih, Muslim recorded that Muhammad bin `Amr bin `Ata said,

"I called my daughter, **Barrah** (the pious one), and Zaynab bint Abu Salamah said to me, `The Messenger of Allah forbade using this name. I was originally called **Barrah** and he said,

لَا تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللهَ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُم

Do not ascribe purity to yourselves; Allah knows best who the pious people among you are,'

They said, `What should we call her?'

He said, سَمُّوهَا زَيْنَب (Call her Zaynab).''

Imam Ahmad recorded a Hadith from Abdur-Rahman bin Abi Bakrah, from his father who said,

"A man praised another man before the Prophet . The Messenger of Allah said,

وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مرارًا إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِك

Woe to you, you have cut off the neck of your friend! (He repeated this), If one of you must praise a friend of his, let him say,

"I think that so-and-so is this and that; Allah knows best about him and I will never purify anyone before Allah,''

if he knows his friend to be as he is describing him.''

Al-Bukhari, Muslim, Abu Dawud and Ibn Majah collected this Hadith.

Imam Ahmad recorded that Hammam bin Al-Harith said,

"A man came before Uthman bin Affan and praised him. Al-Miqdad bin Al-Aswad started throwing sand in the face of that man, saying, `The Messenger of Allah ordered us to throw sand in their faces when we see those who praise.'''

Muslim and Abu Dawud also collected this Hadith.

أَفَرَأَيْتَ الَّذِى تَوَلَّى

53:33 Did you observe him who turned away (from Islam).

وَأَعْطَى قَلِيلاً وَأَكْدَى

53:34 And gave a little, then stopped,

فأَعِندَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى

53:35 Is with him the knowledge of the Unseen so that he sees ?

أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَى

53:36 Or is he not informed with what is in the Suhuf of Musa,

وَإِبْرَهِيمَ الَّذِى وَفَّى

53:37 And of Ibrahim who fulfilled all that:

أَلاَّ تَزِرُ وَزِرَةٌ وِزْرَ أُخْرَى

53:38 That no burdened person (with sins) shall bear the burden (sins) of another.

وَأَن لَّيْسَ لِلإِنسَـنِ إِلاَّ مَا سَعَى

53:39 And that man can have nothing but what he does.

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى

53:40 And that his deeds will be seen.

ثُمَّ يُجْزَاهُ الْجَزَآءَ الأَوْفَى

53:41 Then he will be recompensed with a full and the best recompense.

Chastising Those Who disobey Allah and stop giving Charity

Allah the Exalted says,

أَفَرَأَيْتَ الَّذِي تَوَلَّى (٣٣)

Did you observe him who turned away (from Islam).

Allah the Exalted chastises those who turn away from His obedience,

فَلاَ صَدَّقَ وَلاَ صَلَّى

وَلَـكِن كَذَّبَ وَتَوَلَّى

So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away! (75:31-32)

وَأَعْطَى قَلِيلًا وَأَكْدَى (٣٤)

And gave a little, then stopped,

Ibn Abbas said, "Gave a little, then stopped giving.''

Similar was said by Mujahid, Sa`id bin Jubayr, Ikrimah, Qatadah and several others.

Ikrimah and Sa`id said:

"Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, `We are finished' and they abandon the work.''

Allah's statement,

أَعِندَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى (٣٥)

Is with him the knowledge of the Unseen so that he sees?

means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away?

No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty.

The Prophet said in a Hadith,

أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا

O Bilal, spend and fear not less provisions from the Owner of the Throne.

Allah the Exalted and Most honored said,

(وَمَآ أَنفَقْتُمْ مِّن شَىْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ)

And whatsoever you spend of anything (in Allah's cause), He will replace it. And He is the Best of providers. (34:39)

The Meaning of `fulfilled

Allah the Exalted said,

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى (٣٦)

وَإِبْرَاهِيمَ الَّذِي وَفَّى (٣٧)

Or is he not informed with what is in the **Suhuf** of Musa. And of Ibrahim who fulfilled,

Sa`id bin Jubayr and Ath-Thawri said it means:

"Conveyed all that he was ordered to convey.''

Ibn `Abbas said about: **وَفَّى** (fulfilled) ,

"He delivered all that Allah ordered him to deliver.''

Sa`id bin Jubayr said about: **وَفَّى** (fulfilled), "What he was ordered.''

Qatadah said about: **وَفَّى** (fulfilled),

"He obeyed Allah and delivered His Message to His creatures.''

This is the view preferred by Ibn Jarir because it includes the statement before it and supports it.

Allah said,

وَإِذِ ابْتَلَى إِبْرَهِيمَ رَبُّهُ بِكَلِمَـتٍ فَأَتَمَّهُنَّ قَالَ إِنِّى جَـعِلُكَ لِلنَّاسِ إِمَامًا

And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an **Imam** (a leader) for mankind.'' (2:124)

Therefore, Ibrahim fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allah's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions.

Allah the Exalted said,

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, a **Hanif**, and he was not of the idolators.'' (16:123)

None shall carry the Burden of Any Other on the Day of Resurrection

Allah the Exalted explained what He has revealed in the Scripture of Ibrahim and Musa,

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى (٣٨)

That no burdened person shall bear the burden of another.

Meaning, every soul shall carry its own injustices, whether disbelief or sin, and none else shall carry its burden of sin, as Allah states

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. (35:18)

Allah said,

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَى (٣٩)

And that man can have nothing but what he does.

So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself.

As for the Hadith recorded by Muslim in the Sahih, that Abu Hurayrah said that the Messenger of Allah said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِه

When a person dies, his deeds will cease except in three cases: -

- from a righteous son who invokes Allah for him, or

- an ongoing charity after his death, or

- knowledge that people benefit from.

These three things are, in reality, a result of one's own deeds, efforts and actions.

For example, a Hadith states,

إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وَلَدَهُ مِنْ كَسْبِه

Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.

The ongoing charity that one leaves behind, like an endowment, for example, are among the traces of his own actions and deeds.

Allah the Exalted said,

إِنَّا نَحْنُ نُحْىِ الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُواْ وَءَاثَارَهُمْ

Verily, We give life to the dead, and We record that which they send before (them) and their traces. (36:12)

The knowledge that one spreads among people which they are guided by is among his actions and deeds.

A Hadith collected in the Sahih states,

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا

Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.

Allah said,

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٤٠)

And that his deeds will be seen.

meaning, on the Day of Resurrection,

وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَـلِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

And say: "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.'' (9:105),

Then Allah will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil.

Allah's statement here,

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى (٤١)

Then he will be recompensed with a full and the best recompense.

وَأَنَّ إِلَى رَبِّكَ الْمُنتَهَى

53:42 And that to your Lord is the End.

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى

53:43 And that it is He Who makes laugh, and makes weep.

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا

53:44 And that it is He Who causes death and gives life.

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالأٌّنثَى

53:45 And that He creates the pairs, male and female,

مِن نُّطْفَةٍ إِذَا تُمْنَى

53:46 From Nutfah when it is emitted.

وَأَنَّ عَلَيْهِ النَّشْأَةَ الأٌّخْرَى

53:47 And that upon Him is another bringing forth (Resurrection).

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى

53:48 And that it is He Who Aghna and Aqna.

وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى

53:49. And that He is the Lord of Ash-Shi`ra.

وَأَنَّهُ أَهْلَكَ عَاداً الاٍّولَى

53:50 And that it is He Who destroyed the former `Ad,

وَثَمُودَ فَمَآ أَبْقَى

53:51 And Thamud. He spared none of them.

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُواْ هُمْ أَظْلَمَ وَأَطْغَى

53:52 And the people of Nuh aforetime. Verily, they were more unjust and more rebellious and transgressing.

وَالْمُؤْتَفِكَةَ أَهْوَى

53:53 And He destroyed the overthrown cities.

فَغَشَّـهَا مَا غَشَّى

53:54 So, there covered them that which did cover.

فَبِأَىِّ آلاءِ رَبِّكَ تَتَمَارَى

53:55 Then which of the graces of your Lord will you doubt!

Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allah the Exalted said,

وَأَنَّ إِلَى رَبِّكَ الْمُنتَهَى (٤٢)

And that to your Lord is the End.

meaning, the return of everything on the Day of Resurrection.

Ibn Abi Hatim recorded that `Amr bin Maymun Al-Awdi said,

"Once, Mu`adh bin Jabal stood up among us and said, `O Children of Awd! I am the emissary of Allah's Messenger to you; know that the Return is to Allah, either to Paradise or the Fire.'"

Allah's statement,

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (٤٣)

And that it is He Who makes you laugh, and makes you weep.

means that He created in His creatures the ability to laugh or weep and the causes for each of these opposites,

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (٤٤)

And that it is He Who causes death and gives life.

In a similar statement, Allah said,

الَّذِى خَلَقَ الْمَوْتَ وَالْحَيَوةَ

Who has created death and life. (67:2)

Allah said,

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى (٤٥)

مِن نُّطْفَةٍ إِذَا تُمْنَى (٤٦)

And that He creates the pairs, male and female. From **Nutfah** when it is emitted.

as He said:

أَيَحْسَبُ الإِنسَـنُ أَن يُتْرَكَ سُدًى

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَى

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالأُنثَى

أَلَيْسَ ذَلِكَ بِقَـدِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى

> Does man think that he will be left neglected? Was he not a **Nutfah?** Then he became an **`Alaqah** (something that clings); then (Allah) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allah) able to give life to the dead? (75:36-40)

Allah the Exalted said,

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى (٤٧)

And that upon Him is another bringing forth.

> meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى (٤٨)

And that it is He Who **Aghna** (gives much) and **Aqna** (a little).

It is Allah Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor.

Most of the statements of the scholars of **Tafsir** revolve around this meaning, such as those from Abu Salih, Ibn Jarir and others.

Mujahid said that,

أَغْنَى (**Aghna**) meaning: He gives wealth.

وَأَقْنَى (**Aqna**) meaning: He gives servants.

Similar was said by Qatadah.

Ibn Abbas and Mujahid said;

أَغْنَى (**Aghna**) means: He granted;

while,

وَأَقْنَى (**Aqna**) means: He gave contentment.

وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى (٤٩)

And that He is the Lord of **Ash-Shi`ra**.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said about **Ash-Shi`ra** that

it is the bright star, named **Mirzam Al-Jawza'** (Sirius), which a group of Arabs used to worship.

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى (٥٠)

And that it is He Who destroyed the former **`Ad,**

the people of **Hud**. They are the descendants of **`Ad**, son of Iram, son of Sam, son of Nuh.

As Allah the Exalted said,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

إِرَمَ ذَاتِ الْعِمَادِ

الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ

Saw you not how your Lord dealt with **`Ad**. Of Iram, with the lofty pillars, the like of which were not created in the land, (89:6-8)

The people of `Ad were among the strongest, fiercest people and the most rebellious against Allah the Exalted and His Messenger. Allah destroyed them,

بِرِيحٍ صَرْصَرٍ عَاتِيَةٍسَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوماً

By a furious violent wind! Which Allah imposed in them for seven nights and eight days in succession. (69:6-7)

Allah's statement,

وَثَمُودَ فَمَا أَبْقَى (٥١)

And **Thamud**. He spared none,

declares that He destroyed them all and spared none of them,

وَقَوْمَ نُوحٍ مِّن قَبْلُ ...

And the people of Nuh aforetime.

before **`Ad** and **Thamud**,

... إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى (٥٢)

Verily, they were more unjust and more rebellious and transgressing.

more unjust in disobeying Allah than those who came after them,

وَالْمُؤْتَفِكَةَ أَهْوَى (٥٣)

And He destroyed the overthrown cities.

meaning, the cities (of Sodom and Gomorrah) to which Prophet **Lut** was sent. Allah turned their cities upside down over them and sent on them stones of **Sijjil**.

Allah's statement that whatever has covered it, has covered it, is like the case with the stones of **Sijjil** that He sent on them,

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَآءَ مَطَرُ الْمُنذَرِينَ

And We rained on them a rain (of torment). And how evil was the rain of those who had been warned! (26:173)

فَغَشَّاهَا مَا غَشَّى (٥٤)

So, there covered them that which did cover.

Allah said,

فَبِأَيِّ آلَاء رَبِّكَ تَتَمَارَى (٥٥)

Then which of the graces of your Lord will you doubt1

meaning, `which of Allah's favors for you, O man, do you doubt,' according to Qatadah.

Ibn Jurayj said that the Ayah, فَبِأَيِّ آلَاء رَبِّكَ تَتَمَارَى (Then which of the graces of your Lord will you doubt!),

is directed towards the Prophet saying:

"O Muhammad!''

However, the first explanation is better, and it is the meaning that Ibn Jarir preferred.

هَـذَا نَذِيرٌ مِّنَ النُّذُرِ الاٍّوْلَـى

53:56 This is a warner from the warners of old.

أَزِفَتِ الاٌّزِفَةُ

53:57 The Azifah draws near.

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ

53:58 None besides Allah can avert it.

أَفَمِنْ هَـذَا الْحَدِيثِ تَعْجَبُونَ

53:59 Do you then wonder at this recitation

وَتَضْحَكُونَ وَلاَ تَبْكُونَ

53:60 And you laugh at it and weep not,

وَأَنتُمْ سَـمِدُونَ

53:61 While you are Samidun.

فَاسْجُدُواْ لِلَّهِ وَاعْبُدُواْ

53:62 So fall you down in prostration to Allah and worship Him.

A Warning and Exhortation, the Order to prostrate and to be humble

Allah said,

هَذَا نَذِيرٌ ...

This is a warner, (in reference to Muhammad),

... مِّنَ النُّذُرِ الْأُولَى (٥٦)

from the warners of old.

means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers.

Allah the Exalted said,

قُلْ مَا كُنتُ بِدْعاً مِّنَ الرُّسُلِ

Say: "I am not a new thing among the Messengers.'' (46:9)

Allah said;

أَزِفَتْ الْآزِفَةُ (٥٧)

The **Azifah** draws near.

that which is near, the Day of Resurrection, has drawn nearer,

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ (٥٨)

None besides Allah can avert it.

no one besides Allah can prevent it from coming, nor does anyone know when it will come, except Him. The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner.

As He said;

إِنْهُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ

He is only a warner to you in face of a severe torment. (34:46)

And in the Hadith:

أَنَا النَّذِيرُ الْعُرْيَان

I am the naked warner,

meaning, I was in such a hurry to warn against the evil I saw coming, that I did not wear anything. In this case, one rushes to warn his people in such haste that he will be naked.

This meaning befits the meaning of the Ayah, أَزِفَتْ الْآزِفَةُ (the **Azifah** draws near), in reference to the nearing Day of Resurrection. Allah said in the beginning of the Surah Al-Qamar:

اقْتَرَبَتِ السَّاعَةُ

The Hour has drawn near. (54:1)

Imam Ahmad recorded that Sahl bin Sa`d said that the Messenger of Allah said,

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ،

فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِبَطْنِ وَادٍ، فَجَاءَ ذَا بِعُودٍ وَجَاءَ ذَا بِعُودٍ، حَتَّى أَنْضَجُوا خُبْزَتَهُمْ، وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ، مَتَى يُؤْخَذُ بِهَا صَاحِبُهَا، تُهْلِكُه

Beware of small sins!

The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread!

Verily, small sins will destroy its companion, if one is held accountable for them.

Allah the Exalted admonishes the idolators because they hear the Qur'an, yet they turn away from it in heedless play,

Allah said;

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩)

Do you then wonder at this recitation,

تَعْجَبُونَ (wonder) doubting that it is true.

وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠)

And you laugh at it and weep not,

وَتَضْحَكُونَ (And you laugh) in jest and mock at it,

وَلَا تَبْكُونَ (and weep not), just as those who believe in it weep,

وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا

And they fall down on their faces weeping and it increases their humility. (17:109)

Allah said;

وَأَنتُمْ سَامِدُونَ (٦١)

While you are **Samidun**.

Sufyan Ath-Thawri reported that his father narrated that Ibn Abbas said about **Samidun**,

"Singing; in Yemenite dialect `**Ismid** for us' means `Sing for us.'''

Ikrimah said something similar.

In another narration from Ibn Abbas, he said that, **سَامِدُونَ** (**Samidun**) means, "Turning away.''

Similar was reported from Mujahid and Ikrimah.

Allah the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of Tawhid and sincerity,

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (٦٢)

So fall you down in prostration to Allah and worship Him.

meaning, with submission, sincerity, and **Tawhid**.

Al-Bukhari recorded that Abu Ma`mar said that Abdul-Warith said that Ayyub said that Ikrimah said that, Ibn Abbas said,

"The Prophet prostrated upon reciting **An-Najam** and the Muslims, idolators, Jinns and mankind who were present prostrated along with him.''

Only Muslim collected this Hadith.

Imam Ahmad recorded that Al-Muttalib bin Abi Wada`ah said,

"While in Makkah, the Messenger of Allah once recited Surah An-Najam, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate.''

Al-Muttalib had not embraced Islam yet, but ever since he became Muslim, he would never hear anyone recite this Surah until the end, without prostrating with whomever was prostrating after reciting it.

An-Nasa'i also collected this Hadith in the Book of Al-Bukhari, excluding prayer in his Sunan.

This is the end of the Tafsir of Surah **An-Najm**. All praise and thanks are due to Allah.

Al-Qamar

Revealed in Makkah

The Hadith of Abu Waqid preceded, in which it is mentioned that the Messenger of Allah would recite **Qaf** (Surah 53) and **Al-Qamar**, (Surah 54), during (the **`Id** Prayers of) **Al-Adha** and **Al-Fitr**. The Prophet used to recite these two Surahs during major gatherings and occasions because they contain Allah's promises and warnings, and information about the origin of creation, Resurrection, **Tawhid**, the affirmation of Prophethood, and so forth among the great objectives.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

54:1 The Hour has drawn near, and the moon has been cleft asunder.

وَإِن يَرَوْاْ ءَايَةً يُعْرِضُواْ وَيَقُولُواْ سِحْرٌ مُّسْتَمِرٌّ

54:2 And if they see an Ayah, they turn away and say: "This is magic, Mustamir.''

وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ

54:3 They denied and followed their own lusts. And every matter will be settled.

وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ

54:4 And indeed there has come to them news wherein there is Muzdajar.

حِكْمَةٌۢ بَـٰلِغَةٌ فَمَا تُغْنِ ٱلنُّذُرُ

54:5. Perfect wisdom, but warners benefit them not.

The Hour draws near; the cleaving of the Moon

Allah informs,

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ (١)

The Hour has drawn near, and the moon has been cleft asunder.

Allah informs about the approach of the Last Hour and the imminent end and demise of the world,

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The Event ordained by Allah will come to pass, so seek not to hasten it. (16:1),

اقْتَرَبَ لِلنَّاسِ حِسَـبُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

Draws near for mankind their reckoning, while they turn away in heedlessness. (21:1)

Hadiths about the Last Hour

There are several Hadiths with this meaning.

Al-Hafiz Abu Bakr Al-Bazzar recorded that Anas said that one day, when the sun was about to set, the Messenger of Allah gave a speech to his Companions, saying,

وَالَّذِي نَفْسِي بِيَدِهِ مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هذَا فِيمَا مَضَى مِنْه

By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.

Anas said, "We could only see a small part of the setting sun at the time.''

Another Hadith that supports and explains the above Hadith is recorded by Imam Ahmad that Abdullah bin Umar said,

"We were sitting with the Prophet while the sun was rising above **Qu`ayqa`an**, after **`Asr**. He said,

مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَى إِلَّا كَمَا بَقِيَ مِنَ النَّهَارِ فِيمَا مَضَى

What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.''

Imam Ahmad recorded that Sahl bin Sa`d said that he heard the Messenger of Allah say,

بُعِثْتُ أَنَا وَالسَّاعَةُ هكَذَا

I was sent like this with the Last Hour.

and he pointed with his middle and index finger.

The Two Sahihs also recorded this Hadith.

Imam Ahmad recorded that Wahb As-Suwa'i said that the Messenger of Allah said,

بُعِثْتُ أَنَا وَالسَّاعَةُ كَهذِهِ مِنْ هذِهِ، إِنْ كَادَتْ لَتَسْبِقُنِي

I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.

Al-A`mash joined between his index and middle fingers while narrating this Hadith.

Imam Ahmad recorded that Al-Awzai said that Ismail bin Ubaydullah said,

"Anas bin Malik went to Al-Walid bin Abdul-Malik who asked him about what he heard from the Messenger of Allah about the Last Hour.

Anas said, `I heard the Messenger of Allah say,

أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ

You and the Last Hour are as close as these two (fingers).'''

Only Imam Ahmad collected this Hadith.

There is proof to support these Hadiths in the Sahih listing, **Al-Hashir** (literally the Gatherer), among the names of the Messenger of Allah; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).

Allah's statement,

... وَانشَقَّ الْقَمَرُ

and the moon has been cleft asunder.

It occurred during the time of Allah's Messenger, according to the authentic **Mutawatir** Hadiths the scholars agree that the moon was cleft asunder during the lifetime of the Prophet, and it was among the clear miracles that Allah gave him. Hadiths mentioning that the Moon was split

The Narration of Anas bin Malik

Imam Ahmad recorded that Anas bin Malik said,

"The people of Makkah asked the Prophet for a miracle and the moon was split into two parts in Makkah.

Allah said,

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder.''

Muslim also collected this Hadith.

Al-Bukhari recorded that Anas bin Malik said,

"The people of Makkah asked the Messenger of Allah to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) **Hira'** between them.''

This Hadith is recorded in the Two Sahihs with various chains of narration.

The Narration of Jubayr bin Mut`im

Imam Ahmad recorded that Jubayr bin Mut`im said,

"The moon was split into two pieces during the time of Allah's Prophet; a part of the moon was over one mountain and another part over another mountain. So they said, `Muhammad has taken us by his magic.'

They then said, `If he was able to take us by magic, he will not be able to do so with all people.'''

Only Imam Ahmad recorded this Hadith with this chain of narration.

Al-Bayhaqi used another chain of narration in a similar Hadith he collected in Ad-Dala'il.

The Narration of `Abdullah bin `Abbas

Al-Bukhari recorded that Ibn Abbas said,

"The moon was split during the time of the Prophet.''

Al-Bukhari and Muslim collected this Hadith.

Ibn Jarir recorded that Ibn Abbas commented on Allah's saying:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ (٢)

The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, **Mustamir**.''

This occurred before the **Hijrah**; the moon was split and they saw it in two parts.''

The Narration of `Abdullah bin `Umar Al-Hafiz Abu Bakr

Al-Bayhaqi recorded that Abdullah bin Umar commented on Allah's statement:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder.

"This occurred during the time of Allah's Messenger; the moon was split in two parts. A part of it was before the mount and a part on the other side.

The Prophet said, اللْهُمَّ اشْهَد O Allah! Be witness.''

This is the narration that Muslim and At-Tirmidhi collected.

At-Tirmidhi said, "**Hasan Sahih**.''

The Narration of `Abdullah bin Mas`ud

Imam Ahmad recorded that Ibn Mas`ud said,

"The moon was split in two parts during the time of Allah's Messenger, and they saw its two parts. Allah's Messenger said, اشْهَدُوا (Be witnesses.''

Al-Bukhari and Muslim collected this Hadith.

Ibn Jarir recorded that Abdullah (Ibn Mas`ud) said,

"I saw the mountain between the two parts of the moon when it was split.''

Imam Ahmad recorded that Abdullah said,

"The moon was split during the time of Allah's Messenger and I saw the mount between its two parts."

The Stubbornness of the idolators

Allah said,

وَإِن يَرَوْا آيَةً ...

And if they see an Ayah,

if they see proof, evidence and a sign,

... يُعْرِضُوا ...

they turn away,

they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

... وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

and say: "This is magic, **Mustamir**.''

They say, `the sign that we saw was magic, which was cast on us.'

Mustamir, means, `will soon go away', according to Mujahid, Qatadah and several others.

The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءهُمْ ...

They denied and followed their own lusts.,

they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.

Allah's statement,

... وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ (٣)

And every matter will be settled.

means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatadah, while Ibn Jurayj said, "will settle according to its people.''

Mujahid commented on the meaning of, وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ (And every matter will be settled). by saying,

"On the Day of Resurrection.''

Allah's statement,

وَلَقَدْ جَاءهُم مِّنَ الْأَنبَاء ...

And indeed there has come to them news;

in this Qur'an, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

... مَا فِيهِ مُزْدَجَرٌ (٤)

wherein there is **Muzdajar**,

wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

حِكْمَةٌ بَالِغَةٌ ...

Perfect wisdom,

in that Allah guides whomever He wills and misguides whomever He wills,

... فَمَا تُغْنِ النُّذُرُ (٥)

but warners benefit them not.

but the preaching of warnings does not benefit those upon whom Allah has written misery and sealed their hearts. Who can guide such people after Allah?

This Ayah is similar to Allah's statements,

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَـلِغَةُ فَلَوْ شَآءَ لَهَدَاكُمْ أَجْمَعِينَ

Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.'' (6:149)

and,

وَمَا تُغْنِى الآيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

But neither Ayat nor warners benefit those who believe not. (10:101)

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُو الدَّاعِ إِلَى شَىْءٍ نُّكُرٍ

54:6 So withdraw from them. The Day that the caller will call (them) to a terrible thing.

خُشَّعاً أَبْصَـرُهُمْ يَخْرُجُونَ مِنَ الاٌّجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ

54:7 They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَـفِرُونَ هَـذَا يَوْمٌ عَسِرٌ

54:8 Hastening towards the caller. The disbelievers will say: "This is a hard Day.''

The terrible End the Disbelievers will meet on the Day of Resurrection

Allah the Exalted says,

فَتَوَلَّ عَنْهُمْ ...

So withdraw from them.

Allah the Exalted says, `O Muhammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

... يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكُرٍ (٦)

The Day that the caller will call (them) to a terrible thing.

to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

خُشَّعًا أَبْصَارُهُمْ ...

with humbled eyes,

their eyes will be covered with disgrace,

... يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ (٧)

they will come forth from (their) graves as if they were locusts spread abroad.

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about.

Allah said,

مُّهْطِعِينَ ...

Hastening, (meaing hurriedly),

... إِلَى الدَّاعِ ...

towards the caller.

without being able to hesitate or slow down,

... يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ (٨)

The disbelievers will say: "This is a hard Day.'',

meaing, `this is a hard, terrible, horrifying and distressful Day,'

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ

Truly, that Day will be a Hard Day -- far from easy for the disbelievers. (74:9-10)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُواْ عَبْدَنَا وَقَالُواْ مَجْنُونٌ وَازْدُجِرَ

54:9 The people of Nuh denied (their Messenger) before them. They rejected Our servant and said: "A madman!'' Wazdujir.

فَدَعَا رَبَّهُ

54:10 Then he invoked his Lord (saying):

أَنُّى مَغْلُوبٌ فَانتَصِرْ

"I have been overcome, so help (me)!''

فَفَتَحْنَآ أَبْوَبَ السَّمَآءِ بِمَاءٍ مُّنْهَمِرٍ

54:11 So, We opened the gates of the heaven with water Munhamir.

وَفَجَّرْنَا الاٌّرْضَ عُيُوناً فَالْتَقَى الْمَآءُ عَلَى أَمْرٍ قَدْ قُدِرَ

12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَحٍ وَدُسُرٍ

54:13 And We carried him on a (ship) made of planks and nails (Dusur).

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ

54:14 Floating under Our Eyes, a reward for him who had been rejected!

وَلَقَدْ تَّرَكْنَـهَا ءايَةً فَهَلْ مِن مُّدَّكِرٍ

54:15 And indeed, We have left this as a sign.

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:16 Then is there any that will remember!

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:17 And We have indeed made the Qur'an easy to understand and remember; then is there anyone who will remember!

The Story of the People of Nuh and the Lesson from it

Allah the Exalted said,

كَذَّبَتْ قَبْلَهُمْ ...

Denied before them, (before your people, O Muhammad),

... قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا ...

the people of Nuh. They rejected Our servant,

means, they denied him categorically and accused him of madness,

... وَقَالُوا مَجْنُونٌ وَازْدُجِرَ (٩)

and said: "A madman!'' **Wazdujir**.

Mujahid said about **Wazdujir**:

"He was driven out accused on account of madness.''

It was also said that **Wazdujir** means,

> he was rebuked, deterred, threatened and warned by his people saying:
>
> لَئِنْ لَّمْ تَنْتَهِ يٰنُوحُ لَتَكُونَنَّ مِنَ الْمُرْجُومِينَ
>
> "If you do not stop O Nuh, you will be among those who will be stoned.'' (26:116)
>
> This was said by Ibn Zayd, and it is sound.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ (١٠)

Then he invoked his Lord (saying):

"I have been overcome, so help (me)!''

> meaning, `I am weak and cannot overcome or resist my people, so help Your religion!'
>
> Allah the Exalted said,

فَفَتَحْنَا أَبْوَابَ السَّمَاء بِمَاء مُّنْهَمِرٍ (١١)

So, We opened the gates of the heaven with water **Munhamir**.

As-Suddi said about Munhamir, "It means abundant.''

وَفَجَّرْنَا الْأَرْضَ عُيُونًا ...

And We caused springs to gush forth from the earth.

means, from every part of the earth, and even ovens in which fire was burning -- water and springs gushed forth,

... فَالْتَقَى الْمَاء ...

So, the waters met,

> means, of the heaven and the earth,

... عَلَى أَمْرٍ قَدْ قُدِرَ (١٢)

for a matter predestined.

Ibn Jurayj reported from Ibn Abbas: **فَفَتَحْنَا أَبْوَابَ السَّمَاء بِمَاء مُّنْهَمِرٍ** (So, We opened the gates of the heaven with water **Munhamir**),

> "Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained.''

Allah said,

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ (١٣)

And We carried him on a (ship) made of planks and nails (**Dusur**),

> Ibn Abbas, Sa`id bin Jubayr, Al-Qurazi, Qatadah and Ibn Zayd said that **Dusur** means nails.
>
> Ibn Jarir preferred this view.

Allah's statement,

تَجْرِي بِأَعْيُنِنَا ...

Floating under Our Eyes,

> means, `by Our command and under Our protection and observation,'

... جَزَاء لِّمَن كَانَ كُفِرَ (١٤)

a reward for him who had been rejected!

> meaning, as recompense for them because of their disbelief in Allah and as reward for Nuh, peace be upon him.

Allah the Exalted said,

وَلَقَد تَّرَكْنَاهَا آيَةً ...

And indeed, We have left this as a sign.

Qatadah said,

"Allah left the ship of Nuh intact until the first generation of this Ummah were able to see it.''

However, it appears that the meaning here is that Allah kept ships as a sign. For instance, Allah the Exalted said,

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride. (36:41-42),

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears. (69:11-12)

Allah's statement here,

... فَهَلْ مِن مُّدَّكِرٍ (١٥)

Then is there any that will remember?

means, `is there any that will receive admonition and reminder.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

"The Prophet recited to me, **فَهَلْ مِن مُّدَّكِرٍ** (Then is there any that will remember)''

Al-Bukhari collected a similar Hadith from Abdullah that he said,

"I recited to the Prophet فَهَلْ مِن مُّدَّكِرٍ (then is there any that will remember) and the Prophet said, فَهَلْ مِن مُّدَّكِرٍ (Then is there any that will remember).''

Allah's statement,

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (١٦)

Then how (terrible) was My torment and My warnings?

> means, `how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ ...

And We have indeed made the Qur'an easy to understand and remember;

> meaning, `We have made the Qur'an easy to recite and comprehend for those who seek these traits, to remind mankind,'
>
> as Allah said,
>
> كِتَـبٌ أَنزَلْنَـهُ إِلَيْكَ مُبَـرَكٌ لِّيَدَّبَّرُواْ ءَايَـتِهِ وَلِيَتَذَكَّرَ أُوْلُو الأَلْبَـبِ
>
> (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember. (38:29),
>
> فَإِنَّمَا يَسَّرْنَـهُ بِلَسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْماً لُّدّاً
>
> So We have made this (the Qur'an) easy in your own tongue, only that you may give glad tidings to those who have **Taqwa** and warn with it the most quarrelsome people. (19:97)

Allah said,

... فَهَلْ مِن مُّدَّكِرٍ (١٧)

then is there any that will remember,

meaning, `is there anyone who will remember through this Qur'an, which We made easy to memorize and easy to understand?'

Muhammad bin Ka`b Al-Qurazi commented on this Ayah,

"Is there anyone who will avoid evil?''

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:18 `Ad denied; then how was My torment and My warnings?

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ

54:19 Verily, We sent against them a violently cold (Sarsar) wind on a day of calamity, continuous.

تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ

54:20 Plucking out men as if they were uprooted stems of date palms.

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:21 Then, how was My torment and My warnings!

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:22 And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember!

The Story of `Ad

Allah states that,

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (١٨)

`Ad denied; then how was My torment and My warnings?

Allah states that `**Ad**, the People of **Hud**, denied their Messenger, just as the people of **Nuh** did.

So, Allah sent on them,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا ...

Verily, We sent against them a violently cold (**Sarsar**) wind

means, a bitterly cold and furious wind,

... فِي يَوْمِ نَحْسٍ ...

on a day of calamity,

against them, according to Ad-Dahhak, Qatadah and As-Suddi,

... مُّسْتَمِرٍّ (١٩)

continuous,

upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ (٢٠)

Plucking out men as if they were uprooted stems of date palms.

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

... كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (٢١)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ (٢٢)

as if they were uprooted stems of date palms.

Then, how was My torment and My warnings? And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember!

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ

54:23 Thamud denied the warnings.

فَقَالُواْ أَبَشَراً مِّنَّا وَحِداً نَّتَّبِعُهُ إِنَّآ إِذاً لَّفِى ضَلَـلٍ وَسُعُرٍ

54:24 And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!''

أَءُلْقِىَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا

54:25 "Is it that the Reminder is sent to him alone from among us?

بَلْ هُوَ كَذَّابٌ أَشِرٌ

Nay, he is an insolent liar!''

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الاٌّشِرُ

54:26 Tomorrow they will come to know who is the liar, the insolent one!

إِنَّا مُرْسِلُواْ النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ

54:27 Verily, We are sending the she-camel as a test for them. So watch them, and be patient!

وَنَبِّئْهُمْ أَنَّ الْمَآءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ

54:28 And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).

فَنَادَوْاْ صَـحِبَهُمْ فَتَعَاطَى فَعَقَرَ

54:29 But they called their comrade and he took (a sword) and killed (her).

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:30 Then, how was My torment and My warnings!

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَحِدَةً فَكَانُواْ كَهَشِيمِ الْمُحْتَظِرِ

54:31 Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:32 And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember!

The Story of Thamud

Allah states here that,

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ (٢٣)

Thamud denied the warnings.

i.e. the people of **Thamud** denied their Messenger Salih,

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ (٢٤)

And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!''

They said, `We would have earned failure and loss if we all submitted to a man from among us.'

They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

أَؤُلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا ...

"Is it that the Reminder is sent to him alone from among us?

... بَلْ هُوَ كَذَّابٌ أَشِرٌ (٢٥)

Nay, he is an insolent liar!

means, he has trespassed the limits in his lies.

Allah the Exalted responded,

سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ (٢٦)

Tomorrow they will come to know who is the liar, the insolent one!

thus warning and threatening them and delivering a sure promise to them,

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَّهُمْ ...

Verily, We are sending the she-camel as a test for them.

To test and try the people of **Thamud**, Allah sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allah, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Salih, peace be upon him.

Allah ordered His servant and Messenger Salih,

... فَارْتَقِبْهُمْ وَاصْطَبِرْ (٢٧)

So watch them, and be patient!

Allah commanded, `await, O Salih, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

وَنَبِّئْهُمْ أَنَّ الْمَاء قِسْمَةٌ بَيْنَهُمْ ...

And inform them that the water is to be shared between them,

> one day for her to drink and one day for them to drink,
>
> قَالَ هَـذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ
>
> He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known.'' (26:155)

Allah's statement,

... كُلُّ شِرْبٍ مُّحْتَضَرٌ (٢٨)

each one's right to drink being established.

Mujahid said,

> "When she did not drink, they would drink the water, and when she drank, they would drink her milk.''

Allah the Exalted said;

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ (٢٩)

But they called their comrade and he took and killed.

> According to the Scholars of **Tafsir**, his name was Qudar bin Salif; he was the evilest among them,
>
> إِذِ انبَعَثَ أَشْقَـهَا
>
> When the most wicked man among them went forth (to kill the she-camel). (91:12)

Allah said here, **فَتَعَاطَى** (and he took), meaning to harm,

... فَعَقَرَ

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (٣٠)

and killed (her). Then, how was My torment and My warnings,

`I tormented them, so how was the torment I sent on them because of their disbelief in Me and denying My Messenger'

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (٣١)

Verily, We sent against them a single **Sayhah**, and they became like straw **Al-Muhtazir**.

They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out.

As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about.

Ibn Zayd said,

"The Arabs used to erect fences (**Hizar**, from which the word, **Al-Muhtazir**, is derived) made of dried bushes, around their camels and cattle, so Allah said, كَهَشِيمِ الْمُحْتَظِرِ (like straw **Al-Muhtazir**.)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ (٣٢)

And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember!

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ

54:33 The people of Lut denied the warnings.

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَـصِباً إِلاَّ آلَ لُوطٍ نَّجَّيْنَـهُم بِسَحَرٍ

54:34 Verily, We sent against them Hasib (a violent storm of stones), except the family of Lut, them We saved in the last hour of the night,

نِّعْمَةً مِّنْ عِندِنَا كَذَلِكَ نَجْزِى مَن شَكَرَ

54:35 As a favor from Us. Thus do We reward him who gives thanks.

وَلَقَدْ أَنذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْاْ بِالنُّذُرِ

54:36 And he indeed had warned them of Our punishment, but they doubted the warnings!

وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا عَذَابِى وَنُذُرِ

54:37 And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings.''

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ

54:38 And verily, an abiding torment seized them early in the morning.

فَذُوقُواْ عَذَابِى وَنُذُرِ

54:39 Then taste you My torment and My warnings.

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:40 And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember!

The Story of the People of the Prophet Lut

Allah the Exalted states,

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ (٣٣)

The people of **Lut** denied the warnings.

Allah the Exalted states that the people of **Lut** defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allah destroyed them with a type of torment that He never inflicted upon any nation before them. Allah the Exalted commanded Jibril, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked **Sijjil**.

So He said here:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ (٣٤)

Verily, We sent against them **Hasib** (a violent storm of stones) except the family of **Lut**, them We saved in the last hour of the night.

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in **Lut**. And even **Lut's** wife suffered the same end as her people. Allah's Prophet **Lut** left Sodom with his daughters in safety, unharmed.

نِعْمَةً مِّنْ عِندِنَا ...

As a favor from Us.

Allah said,

... كَذَلِكَ نَجْزِي مَن شَكَرَ (٣٥)

وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا ...

Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,

meaning, before the torment struck his people, he warned them of Allah's torment and punishment. They did not heed the warning, nor listen to Lut,

... فَتَمَارَوْا بِالنُّذُرِ (٣٦)

but they doubted the warnings!

i.e. but instead doubted and disputed the warning.

وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ ...

And they indeed sought to shame his guests,

that is the night the angels Jibril, Mika'il and Israfil came to him in the shape of handsome young men, as a test from Allah for **Lut's** people. **Lut** hosted his guests, while his wife, the evil old one, sent a message to her people informing them of **Lut's** guests. They came to him in haste from every direction, and **Lut** had to close the door in their faces. They came during the night and tried to break the door; **Lut** tried to fend them off, while shielding his guests from them, saying,

هَـؤُلآءِ بَنَاتِى إِن كُنْتُمْ فَـعِلِينَ

These are my daughters, if you must act (so). (15:71),

in reference to their women,

قَالُواْ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ

They said: "Surely, you know that we have neither any desire nor need of your daughters!'' (11:79),

meaning, `we do not have any desire for women,'

وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

and indeed you know well what we want! (11:79)

... فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ (٣٧)

So, We blinded their eyes (saying), "Then taste you My torment and My warnings.''

When the situation became serious and they insisted on coming in, Jibril went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening **Lut** with what would befall him in the morning.

Allah the Exalted said,

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ (٣٨)

And verily, an abiding torment seized them early in the morning.

meaning, a torment that they had no way of escaping or avoiding,

فَذُوقُوا عَذَابِي وَنُذُرِ (٣٩)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ (٤٠)

Then taste you My torment and My warnings. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember!

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ النُّذُرُ

54:41 And indeed, warnings came to the people of Fir`awn.

كَذَّبُواْ بِـَايَـتِنَا كُلِّهَا فَأَخَذْنَـهُمْ أَخْذَ عِزِيزٍ مُّقْتَدِرٍ

54:42 (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.

أَكُفَّـرُكُمْ خَيْرٌ مِّنْ أُوْلَـئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى الزُّبُرِ

54:43 Are your disbelievers better than these Or have you immunity in the Divine Scriptures!

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ

54:44Or say they: "We are a great multitude, victorious.''

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

54:45 Their multitude will be put to flight, and they will show their backs.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

54:46 Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.

The Story of Fir`awn and His People

Allah the Exalted narrates to us the story of Fir`awn and his people.

وَلَقَدْ جَاء آلَ فِرْعَوْنَ النُّذُرُ (٤١)

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ (٤٢)

And indeed, warnings came to the people of **Fir`awn**.

(They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.

A Messenger came to them from Allah, Musa supported by his brother Harun. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allah supported Musa and Harun with tremendous miracles and great signs, but **Fir`awn** and his people rejected all of them. Allah took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

Advising and Threatening the Quraysh Allah said,

أَكُفَّارُكُمْ ...

Are your disbelievers,

meaning, `O idolators of the Quraysh,'

... خَيْرٌ مِّنْ أُوْلَئِكُمْ ...

better than these,

> meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. `Are you better than these?'

... أَمْ لَكُم بَرَاءةٌ فِي الزُّبُرِ (٤٣)

Or have you immunity in the Divine Scriptures,

`do you have immunity from Allah that the torment and punishment will not touch you?'

Allah said about the Quraysh,

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ (٤٤)

Or say they: "We are a great multitude, victorious!''

> stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them.

Allah the Exalted responded,

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ (٤٥)

Their multitude will be put to flight, and they will show their backs.

> affirming that their gathering shall scatter, and they shall be defeated.

Al-Bukhari recorded that Ibn Abbas said,

> "The Prophet, while in a dome-shaped tent on the day of the battle of **Badr**, said,
>
> أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ،
>
> اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا

O Allah! I ask you for the fulfillment of Your covenant and promise.

O Allah! If You wish (to destroy the believers), You will never be worshipped on the earth after today.

Abu Bakr caught him by the hand and said, `This is sufficient, O Allah's Messenger! You have sufficiently asked and petitioned Allah.'

The Prophet was clad in his armor at that time and went out, saying,

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ (٤٦)

Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.''

Al-Bukhari also recorded that Yusuf bin Mahak said,

"I was with the Mother of the faithful, A'ishah, when she said, `When I was still a young playful girl in Makkah, this Ayah was revealed to Muhammad,

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.''

This is the abridged narration that Al-Bukhari collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'an.

Muslim did not collect this Hadith.

إِنَّ الْمُجْرِمِينَ فِى ضَلَـلٍ وَسُعُرٍ

54:47 Verily, the criminals are in error and will burn.

يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ

54:48 The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!''

إِنَّا كُلَّ شَىْءٍ خَلَقْنَـهُ بِقَدَرٍ

54:49 Verily, We have created all things with Qadar.

وَمَآ أَمْرُنَآ إِلاَّ وحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

54:50 And Our commandment is but one as the twinkling of an eye.

وَلَقَدْ أَهْلَكْنَآ أَشْيَـعَكُمْ فَهَلْ مِن مُّدَّكِرٍ

54:51 And indeed, We have destroyed your likes; then is there any that will remember!

وَكُلُّ شَىْءٍ فَعَلُوهُ فِى الزُّبُرِ

54:52 And everything they have done is noted in Az-Zubur.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ

54:53. And everything, small and large, is written down.

إِنَّ الْمُتَّقِينَ فِى جَنَّـتٍ وَنَهَرٍ

54:54. Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.

فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرِ

54:55 In a seat of truth, near the Muqtadir King.

The Destination of the Criminals

Allah the Exalted states,

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ (٤٧)

Verily, the criminals are in error and will burn.

the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects.

Allah the Exalted said,

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ...

The Day they will be dragged on their faces into the Fire,

meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

... ذُوقُوا مَسَّ سَقَرَ (٤٨)

"Taste you the touch of Hell!''

Everything was created with Qadar

Allah's statement,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩)

Verily, We have created all things with **Qadar**.

is similar to several other Ayat,

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيراً

He has created everything, and has measured it exactly according to its due measurements (**Faqaddarahu Taqdir**). (25:2)

and,

سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى - الَّذِى خَلَقَ فَسَوَّى - وَالَّذِى قَدَّرَ فَهَدَى

Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (**Qaddara**) and then guided. (87:1-3),

i.e., He measured out the total sum (**Qadar**) of everything and then guided the creation to it.

The Imams of the Sunnah relied on this honorable Ayah as evidence that Allah created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this Ayah and similar Ayat and Hadiths to refute the **Qadariyyah** sect, who started their sect during the latter time of the Companions.

I mentioned this subject in detail in my explanation on the chapter on faith of Sahih Al-Bukhari. I will mention here some Hadiths pertaining to this honorable Ayah.

Imam Ahmad recorded that Abu Hurayrah said,

"The idolators of the Quraysh came to the Messenger of Allah arguing with him and discounting the **Qadar**. This Ayah was revealed,

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.''

Muslim, At-Tirmidhi and Ibn Majah collected this Hadith.

Al-Bazzar recorded that Amr bin Shu`ayb said that his father narrated that his grandfather said,

"These Ayat were revealed about those who deny **Al-Qadar**,

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

> Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.

Ibn Abi Hatim also recorded that Zurarah said that his father said that the Prophet recited this Ayah,

... مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

> "Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.
>
> and then said,
>
> نَزَلَتْ فِي أُنَاسٍ مِنْ أُمَّتِي يَكُونُونَ فِي آخِرِ الزَّمَانِ يُكَذِّبُونَ بِقَدَرِ اللهِ
>
> (These Ayat were revealed about some members of my **Ummah**. They will come before the end of time and deny **Al-Qadar**.

Ata' bin Abi Rabah said,

> "I went to Ibn Abbas and found him drawing water from the well of **Zamzam**. The bottom of his clothes were wet with the water of **Zamzam** and I said to him, `They talked about **Al-Qadar** (some denied it).'
>
> He asked, `Have they done this!'
>
> I said, `Yes.'
>
> He said, `By Allah! This Ayah was revealed only about them,

... مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.

They are the worst members of this **Ummah**. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine.'''

Imam Ahmad recorded that Nafi` said,

"Abdullah bin Umar had a friend in the area of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, `I was told that you started talking about **Al-Qadar**. Therefore, do not dare write to me any more. I heard the Messenger of Allah say,

سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ

There will be some members of my **Ummah** who will deny **Al-Qadar**.''

Abu Dawud collected this Hadith from Ahmad bin Hanbal.

Imam Ahmad recorded that Abdullah bin Umar said that the Messenger of Allah said,

كُلُّ شَيْءٍ بِقَدَرٍ حَتّى الْعَجْزُ وَالْكَيْس

Every thing is predetermined, even laziness and intelligence.

Muslim collected this Hadith using a chain of narration through Imam Malik.

There is also an authentic Hadith in which the Messenger of Allah said,

اسْتَعِنْ بِاللهِ وَلَا تَعْجَزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ،

وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَان

Seek the help of Allah and do not succumb to feebleness. And when an affliction strikes you, say,

"Allah has decreed this, and He does as He wills.''

Do not say,

"Had I done this or that, this or that would have happened, because "if'' opens the door wide for the work of Ash-Shaytan.''

In a Hadith from Abbas, the Messenger of Allah said to him,

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ،

وَلَو اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ،

جَفَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُف

Know that if the **Ummah** were to all gather their strength to cause you some benefit that Allah has not decreed for you, they will never be able to bring you that benefit.

And if they gather their strength to bring a harm to you that Allah has not written on you, they will never be able to harm you.

The pens have gone dry and the Books of Record have been closed.

Imam Ahmad recorded that Ubadah bin Al-Walid bin Ubadah said that his father said to him,

"I went to Ubadah when he was ill, and I thought that he was going to die. So I said, `O my father, advise us and make the best effort in this regard.'

He said, `Help me sit up,' and when he was helped up, he said,

`O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allah until you believe in **Al-Qadar**, the good and the not so good parts of it.'

I asked, `O my father! How can I know (or believe in) Al-Qadar, the good and the not so good parts of it?'

He said,

- `When you know that what has missed you, would never have come to you and
- what has befallen you would never have missed you. O my son!

I heard the Messenger of Allah say,

إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمُ، ثُمَّ قَالَ لَهُ: اكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَة

> The first thing Allah created was the Pen, right after that commanded it, `Record!'
>
> and the Pen recorded everything that will occur until the Day of Resurrection.

O my son! If you die not having this belief, you will enter the Hellfire.'''

At-Tirmidhi also recorded it and said: "**Hasan Sahih Gharib**.''

It is confirmed in Sahih Muslim from Abdullah bin `Amr that the Messenger of Allah said,

إِنَّ اللهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّموَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَة

Verily, Allah recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.

Ibn Wahb added,

وَكَانَ عَرْشُهُ عَلَى الْمَآءِ

And His Throne was over the water. (11:7)

At-Tirmidhi also recorded it, and he said: "**Hasan, Sahih Gharib**.''

A Warning to beware of Allah's Threats

Allah said,

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (٥٠)

And Our commandment is but one as the twinkling of an eye.

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ (And Our commandment is but one). meaning,

`We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.'

Allah said,

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ ...

And indeed, We have destroyed your likes,

i.e. the earlier nations who denied their Messengers,

... فَهَلْ مِن مُّدَّكِرٍ (٥١)

then is there any that will remember!

meaning, is there any that will receive admonition by remembering the humiliation and torment that Allah decreed for them?

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَـعِهِم مِّن قَبْلُ

And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind. (34:54)

Allah's statement,

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ (٥٢)

And everything they have done is noted in **Az-Zubur**.

> meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

وَكُلُّ صَغِيرٍ وَكَبِيرٍ ...

And everything, small and large, (meaning, of their actions),

... مُسْتَطَرٌ (٥٣)

is written down.

> everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imam Ahmad recorded that A'ishah said that the Messenger of Allah said,

يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا

> O A'ishah! Beware of small sins, because there is someone assigned by Allah who records them.
>
> An-Nasa'i and Ibn Majah also collected this Hadith.

The Good End for Those with Taqwa

Allah said,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ (٥٤)

Verily, those who have **Taqwa**, will be in the midst of Gardens and Rivers,

> unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their

faces, as well as being disgraced, punished and threatened.

Allah said,

فِي مَقْعَدِ صِدْقٍ ...

In a seat of truth,

in the Dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

... عِندَ مَلِيكٍ مُّقْتَدِرٍ (٥٥)

near the **Muqtadir** King.

meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imam Ahmad recorded that Abdullah bin `Amr said that the Prophet said,

الْمُقْسِطُونَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا

Verily, the just will be with Allah on podiums of light, to the right of **Ar-Rahman**, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.

Muslim and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir of Surah **Al-Qamar**. All praise and thanks are due to Allah, and success and immunity from error come from Him.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ar-Rahman

Revealed in Makkah

The Introduction to Surah Ar-Rahman

Imam Ahmad recorded that Zirr said that a man said (to Ibn Mas`ud):

> "How is this recited: "**Ma'in Ghayri Yasin or Asin**''
>
> He asked him, "Are you that proficient in reciting the whole Qur'an?''
>
> He replied, "I recite the **Mufassal** section in one **Rak`ah**.''
>
> So he said, "Woe to you! Do you recite the Qur'an in haste, as if it is poetry I know that the Prophet used to recite two **Surahs** from the beginning of the **Mufassal** section (in one **Rak`ah**).''
>
> And Ibn Mas`ud considered Surah **Ar-Rahman** to be the beginning of the **Mufassal** section.

Abu `Isa At-Tirmidhi recorded that Jabir said,

> "The Messenger of Allah went to his Companions and recited Surah **Ar-Rahman** from beginning to end for them, but they did not say anything. The Prophet said,

لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ

I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allah's statement, **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ** (Then which of the blessings of your Lord will you both deny), They said,

"None of Your favors do we deny, our Lord! All praise is due to you.''

At-Tirmidhi recorded it and he said, "This Hadith is **Gharib**.''

Al-Hafiz Abu Bakr Al-Bazzar also collected this Hadith.

Abu Jafar Ibn Jarir recorded that Abdullah bin Umar said that the Messenger of Allah recited Surah **Ar-Rahman**, or it was recited before him, and he said,

مَا لِيَ أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟

Why do I hear the Jinn giving a better response to their Lord than you?

They said, "Why is that, O Allah's Messenger''

He said,

مَا أَتَيْتُ عَلَى قَوْلِ اللهِ تَعَالَى:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبِّنَا نُكَذِّبُ

Whenever I recited the statement of Allah the Exalted, **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ** (Then which of the blessings of your Lord will you both deny), the Jinn responded by saying, "None of the favors of our Lord do we deny.''

Al-Hafiz Al-Bazzar also collected this Hadith.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الرَّحْمَـنُ

55:1 Ar-Rahman!

عَلَّمَ الْقُرْءَانَ

55:2 He has taught the Qur'an.

خَلَقَ الإِنسَـنَ

55:3 He created man.

عَلَّمَهُ البَيَانَ

55:4 He taught him Al-Bayan.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

55:5 The sun and the moon (run) on fixed courses.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

55:6 And the Najm and the trees prostrating.

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

55:7 And the heaven He has raised high, and He has set up the balance.

أَلاَّ تَطْغَوْاْ فِى الْمِيزَانِ

55:8 In order that you may not transgress the balance.

وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ

55:9 And observe the weight with equity and do not make the balance deficient.

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ

55:10 And the earth He has put down (laid) for Al-An'am.

فِيهَا فَـٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ

55:11 Therein are fruits, date palms producing Akmam.

وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ

55:12 And also corn, with (its) `Asf, and Rayhan.

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

55:13 Then which of the blessings of your Lord will you both deny!

Ar-Rahman revealed and taught the Qur'an

Allah informs of His favors and His mercy for His creatures, for He revealed the Qur'an to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

الرَّحْمَنُ (١)

عَلَّمَ الْقُرْآنَ (٢)

خَلَقَ الْإِنسَانَ (٣)

عَلَّمَهُ الْبَيَانَ (٤)

Ar-Rahman!

He has taught the Qur'an.

He created man.

He taught him **Al-Bayan**.

Al-Hasan said: "Eloquent speech.''

> This refers to Allah teaching the Qur'an that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips

Among Allah's Signs: the Sun, the Moon, the Sky and the Earth

Allah said,

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥)

The sun and the moon (run) on fixed courses.

> They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,
>
> لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ
>
> It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40),
>
> فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
>
> (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing. (6:96),

Allah said,

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (٦)

And the **Najm** and the trees prostrating.

Ibn Jarir commented,

"Scholars of **Tafsir** disagreed over the meaning of Allah's statement, `And the **Najm**.' They agreed, however, that the trees mentioned here are those that stand on trunks.''

Ali bin Abi Talhah reported that Ibn Abbas said,

"**An-Najm** refers to the plants that lay on the ground.''

Similar was said by Sa`id bin Jubayr, As-Suddi and Sufyan Ath-Thawri.

This is what Ibn Jarir preferred, may Allah have mercy upon him.

Mujahid said,

"**An-Najm** (the star); the one that is in the sky.''

Al-Hasan and Qatadah said similarly.

This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيرٌ مِّنَ النَّاسِ

See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allah. (22:18)

Allah's statement,

وَالسَّمَاء رَفَعَهَا وَوَضَعَ الْمِيزَانَ (٧)

And the heaven He has raised high, and He has set up the balance.

meaning the justice,

as He said in another Ayah,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity. (57:25)

Allah said here,

أَلَّا تَطْغَوْا فِي الْمِيزَانِ (٨)

In order that you may not transgress the balance.

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth.

Allah's statement,

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (٩)

And observe the weight with equity and do not make the balance deficient.

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

And weigh with the true and straight balance. (26:182)

Allah said,

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ (١٠)

And the earth He has put down (laid) for **Al-Ana'm**.

> Allah raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said that **Al-An'am** means the creatures.

فِيهَا فَاكِهَةٌ ...

Therein are fruits, (of various colors, taste and scent),

... وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١)

and date palms producing **Akmam**.

> Allah mentioned the date tree here specifically because of its benefit, both fresh and dry.

Ibn Jurayj reported that Ibn Abbas said said **Al-Akmam**, means

> "sheathed fruit stalks."

> Similar was said by more than one of the scholars of **Tafsir**, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allah said,

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢)

And also corn, with (its) **`Asf**, and **Rayhan**.

Ali bin Abi Talhah said that Ibn Abbas said that in, **وَالْحَبُّ ذُو الْعَصْفِ** (And also corn, with (its) **`Asf**), **`Asf** means straw.''

Al-Awfi reported from Ibn Abbas,

> "**`Asf** is green leaves cut from the stem, so it is called **`Asf** when it dries out.''

Similarly, Qatadah, Ad-Dahhak and Abu Malik said that **`Asf** means straw.

Ibn Abbas, Mujahid and others said that **Rayhan** means leaves, while Al-Hasan said that it means sweet-scented plants.

Ali bin Abi Talhah reported that Ibn Abbas said that **Rayhan** means green leaves.

The meanings here, and Allah knows best, are the various crops that produce straw, such as wheat and barley, and **Rayhan** are the leaves that grow on the stems.

Mankind is surrounded by Allah's Favors

Allah said,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (١٣)

Then which of the blessings of your Lord will you both deny?

> meaning, "O mankind and Jinn, which of the favors that Allah has given to you do you deny''

Mujahid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them. So we say, just as the believers among the Jinns said, "O Allah! None of Your favors do we deny. All praise is due to You.''

Ibn Abbas used to say, "Nay, our Lord!'' meaning, "None of Your favors do we deny.''

خَلَقَ الإِنسَـنَ مِن صَلْصَـلٍ كَالْفَخَّارِ

55:14 He created man from sounding clay like the clay of pottery.

وَخَلَقَ الْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ

55:15 And the Jinn He created from a smokeless flame of fire.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:16 Then which of the blessings of your Lord will you both deny!

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

55:17 The Lord of the two easts and the Lord of the two wests.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:18 Then which of the blessings of your Lord will you both deny!

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

55:19 He has Maraja the two seas meeting together.

بَيْنَهُمَا بَرْزَخٌ لاَّ يَبْغِيَانِ

55:20 Between them is a barrier which none of them can transgress.

فَبِأَىِّ ءالآءِ رَبِّكُمَا تِكَذِّبَانِ

55:21 Then which of the blessings of your Lord will you both deny!

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالمَرْجَانُ

55:22 Out of them both come out pearls and Al-Marjan.

فَبِأَىِّ ءالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:23 Then which of the blessings of your Lord will you both deny!

وَلَهُ الْجَوَارِ الْمُنشَئَاتُ فِى الْبَحْرِ كَالاٌّعْلَـمِ

55:24 And His are Al-Jawar Al-Munsha'at, in the seas like A`lam.

فَبِأَىِّ ءالآءِ رَبِّكُمَا تُكَذِّبَانِ

55:25 Then which of the blessings of your Lord will you both deny!

The Creation of Humans and Jinns

Allah mentions that:

خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ (١٤)

وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ (١٥)

He created man from sounding clay like the clay of pottery.

And the Jinn He created from a smokeless flame of fire.

Allah mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire.

This was said by Ad-Dahhak from Ibn Abbas.

It was also said by Ikrimah, Mujahid, Al-Hasan and Ibn Zayd.

Al-`Awfi reported from Ibn Abbas,

"From the best part of the fire, from its smokeless flame.''

Imam Ahmad recorded that A'ishah said that Allah's Messenger said,

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُم

The angels were created from light, the Jinns from a smokeless flame of fire, and Adam from what was described to you.

Muslim also collected this Hadith.

Allah's statement:

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (١٦)

Then which of the blessings of your Lord will you both deny,

was explained above.

Allah is the Lord of the Two Easts and the Two Wests

Allah said,

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧)

(He is) the Lord of the two easts and the Lord of the two wests.

meaning the sunrise of summer and winter and the sunset of summer and winter.

Allah said in another Ayah,

فَلاَ أُقْسِمُ بِرَبِّ الْمَشَـرِقِ وَالْمَغَـرِبِ

So, I swear by the Lord of all the points of sunrise and sunset in the east and the west. (70:40),

referring to the different places from which the sun rises and then sets on people every day.

Allah said in another Ayah,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee. (73:9),

referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (١٨)

Then which of the blessings of your Lord will you both deny.

Allah created Different Types of Water

Allah said,

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)

He has **Maraja** the two seas,

or let them loose, according to Ibn Abbas.

Allah's statement, يَلْتَقِيَانِ (meeting together), Ibn Zayd said,

"He prevents them from meeting by the dividing barrier He placed between them to separate them.''

The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Surah **Al-Furqan** when explaining Allah's statement;

وَهُوَ الَّذِى مَرَجَ الْبَحْرَيْنِ هَـذَا عَذْبٌ فُرَاتٌ وَهَـذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخاً وَحِجْراً مَّحْجُوراً

And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier

and a complete partition between them. (25:53)

Allah said,

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ (٢٠)

Between them is a barrier which none of them can transgress.

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٢١)

Then which of the blessings of your Lord will you both deny.

Allah said,

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)

Out of them both come out pearls and **Al-Marjan**.

pearls are well-known. As for **Marjan** they say it means small pearls.

Mujahid, Qatadah, Abu Ruzayn, Ad-Dahhak said it, and it has also been reported from Ali.

It was also said that it means large, precious pearls, this was mentioned by Ibn Jarir from some of the Salaf.

Ibn Abi Hatim recorded from Ibn Abbas who said,

"When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls.''

Its chain of narrators is **Sahih**.

Since this type of adornment is a favor from Allah to the people of earth, He reminded them of it,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٢٣)

Then which of the blessings of your Lord will you both deny.

Allah said,

وَلَهُ الْجَوَارِ الْمُنشَآتُ ...

And His are **Al-Jawar Al-Munsha'at**,

meaning the ships that float,

... فِي الْبَحْرِ ...

in the seas,

Mujahid said,

"Whatever ship hoists a sail, it is from **Munsha'at**, if it does not hoist a sail, it is not from the **Munsha'at**.''

Qatadah said,

"**Al-Munsha'at** means created.''

Others said that it is **Al-Munshi'at** meaning, "launched.''

... كَالْأَعْلَامِ (٢٤)

like **A`lam**.

This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need.

Therefore,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٢٥)

Then which of the blessings of your Lord will you both deny.

كُلُّ مَنْ عَلَيْهَا فَانٍ

55:26 Whatsoever is on it (the earth) will perish.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَـلِ وَالإِكْرَامِ

55:27 And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:28 Then which of the blessings of your Lord will you both deny!

يَسْأَلُهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ

55:29 Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:30. Then which of the blessings of your Lord will you both deny!

Allah is the Ever Living, Free of all Need

Allah states that:

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦)

Whatsoever is on it (the earth) will perish.

Allah states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allah wills. Only Allah's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies.

Qatadah said,

"First, Allah mentioned His creatures and then He said that all of this will perish.''

And in the reported supplication:

`O You the Ever Living Who sustains all that exists!

O You Who created the heavens and the earth without precedence.

O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation.''

Ash-Sha`bi said,

"When you have recited, **كُلُّ مَنْ عَلَيْهَا فَانٍ** (Whatsoever is on it (the earth) will perish), do not stop, continue reading,

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

And the Face of your Lord **Dhul-Jalal wal-Ikram** will remain forever.''

This Ayah is similar to Allah's statement,

كُلُّ شَىْءٍ هَالِكٌ إِلاَّ وَجْهَهُ

Everything will perish save His Face. (28:88)

In this Ayah, Allah describes His Noble Face as being **Dhul-Jalal wal-Ikram**, indicating that He is Worthy of being revered, and thus, never defied; and obeyed, and thus, never disobeyed,

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face. (18:28)

And as He said about those giving charity:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ

We feed you seeking Allah's Face only. (76:9)

Ibn Abbas commented on the meaning of **Dhul-Jalal wal-Ikram**, by saying,

"Owner of greatness and pride.''

After Allah stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, **Dhul-Jalal wal-Ikram**, will judge them by His fair judgement, He said,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٢٨)

Then which of the blessings of your Lord will you both deny!

Allah said,

يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)

Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.

In this Ayah, Allah affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair.

Al-A`mash reported from Mujahid, from `Ubayd bin `Umayr, **كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ** (Every day He is (engaged) in some affair), He said,

"Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٣٠)

Then which of the blessings of your Lord will you both deny!

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلاَنِ

55:31 We shall attend to you, O Thaqalan!

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:32 Then which of the blessings of your Lord will you both deny!

يمَعْشَرَ الْجِنِّ وَالإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُواْ مِنْ أَقْطَـرِ
السَّمَـوَتِ وَالاٌّرْضِ فَانفُذُواْ لاَ تَنفُذُونَ إِلاَّ بِسُلْطَـنٍ

55:33 O assembly of Jinn and men!

If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)!

But you will never be able to pass them, except with authority (from Allah)!

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:34 Then which of the blessings of your Lord will you both deny!

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلاَ تَنتَصِرَانِ

55:35 There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:36 Then which of the blessings of your Lord will you both deny!

A Warning for Humans and Jinn

Allay says,

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ (٣١)

We shall attend to you, O **Thaqalan**!

Ibn Jurayj said that the Ayah, **سَنَفْرُغُ لَكُمْ** (We shall attend to you), means,

`We shall judge you,'

while Al-Bukhari said that it means,

"We shall recompense you. Surely, nothing will busy Allah from attending to anything else.''

This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you,'' even when one is not busy with anything else.

Allah's saying;

أَيُّهَا الثَّقَلَانِ (O you **Thaqalan**!), refers to the humans and the Jinns, as in the Hadith;

يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ

Everyone will be able to hear it, except the **Thaqalayn**.

In another narration that explains it, the Prophet said,

إِلَّا الْإِنْسَ وَالْجِن

...except mankind and the Jinns.

Allah said,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٢)

Then which of the blessings of your Lord will you both deny!

then,

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)

O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!

meaning, `you will never be able to escape Allah's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.'

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day, إِلَّا بِسُلْطَانٍ (except with authority), meaning, except with the commandment from Allah,

يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ

كَلاَّ لاَ وَزَرَ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

On that Day man will say: "Where (is the refuge) to flee''

No! There is no refuge!

Unto your Lord will be the place of rest that Day. (75:10-12),

وَالَّذِينَ كَسَبُواْ السَّيِّئَاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِماً أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

> And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allah. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever. (10:27)

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٤)

Then which of the blessings of your Lord will you both deny!

Allah's statement,

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ (٣٥)

There will be sent against you both, **Shuwaz** of fire and **Nuhas**, and you will not be able to defend yourselves.

Ali bin Abi Talhah reported from Ibn Abbas that **Shuwaz** is the flame of fire.

Abu Salih said, "It is the flame above the fire below the smoke.''

Ad-Dahhak said, شُوَاظٌ مِّن نَّارٍ (**Shuwaz** of fire), "A flood of fire.''

Allah said; وَنُحَاسٌ (and **Nuhas**) .

Ali bin Abi Talhah reported from Ibn Abbas;

> "The smoke of the fire.''
>
> Similar was reported from Abu Salih, Sa`id bin Jubayr and Abu Sinan.

Ibn Jarir said that the Arabs used to call the smoke of the fire, **Nuhas** and **Nihas**. But he said that the scholars of Qur'anic recitation said that in this Ayah, the word recited is **Nuhas**.

Mujahid said, "Molten brass poured over their heads.''

Qatadah held the same view.

Ad-Dahhak said, "**Nuhas** is liquid copper.''

> The Ayah means, `if you, mankind and the Jinns, try to escape on the Day of Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.'

Allah's statement,

... فَلَا تَنتَصِرَانِ

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٦)

and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny!

فَإِذَا انشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

55:37 Then when the heaven is rent asunder, and it becomes Wardah like Dihan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:38 Then which of the blessings of your Lord will you both deny!

فَيَوْمَئِذٍ لاَّ يُسْـَلُ عَن ذَنبِهِ إِنسٌ وَلاَ جَآنٌّ

55:39 So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.

فَبِأَىِّ ءالآءِ رَبِّكُمَا تُكَذِّبَانِ

55:40 Then which of the blessings of your Lord will you both deny!

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَـهُمْ فَيُؤْخَذُ بِالنَّوَاصِى وَالاٌّقْدَامِ

55:41 The criminals will be known by their marks, and they will be seized by their foreheads and feet.

فَبِأَىِّ ءالآءِ رَبِّكُمَا تُكَذِّبَانِ

55:42 Then which of the blessings of your Lord will you both deny!

هَـذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ

55:43 This is the Hell which the criminals denied.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءانٍ

55:44 They will go between it and Hamim An!

فَبِأَىِّ ءالآءِ رَبِّكُمَا تُكَذِّبَانِ

55:45 Then which of the blessings of your Lord will you both deny!

The Horrors of the Day of Resurrection

Allah said,

فَإِذَا انشَقَّتِ السَّمَاء ...

Then when the heaven is rent asunder,

on the Day of Resurrection; this meaning is clear in this and similar Ayat, such as,

وَانشَقَّتِ السَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ

And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. (69:16),

وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَـمِ وَنُزِّلَ الْمَلَـئِكَةُ تَنزِيلاً

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. (25:25)

and,

إِذَا السَّمَآءُ انشَقَّتْ

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

> When the heaven is split asunder, and listens to and obeys its Lord -- and it must do so. (84:1-2)

Allah's statement,

... فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧)

and it becomes **Wardah** like **Dihan**.

> This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dies stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection.

As-Suddi said, "It will be as rosy color and as filth oil.''

Mujahid said, كَالدِّهَانِ (like **Dihan**), "Like the colors of dyes.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٨)

Then which of the blessings of your Lord will you both deny!

Allah said;

فَيَوْمَئِذٍ لَّا يُسْأَلُ عَن ذَنبِهِ إِنسٌ وَلَا جَانٌّ (٣٩)

So on that Day he will not be questioned about his sins, (neither) human nor Jinn.

this is similar to His saying;

هَـذَا يَوْمُ لاَ يَنطِقُونَ

وَلاَ يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

> That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse. (77:35-36)

This is the case at the time, then all the creatures will be questioned about their deeds.

Allah said;

فَوَرَبِّكَ لَنَسْـَلَنَّهُمْ أَجْمَعِينَ

عَمَّا كَانُوا۟ يَعْمَلُونَ

So, by your Lord, We shall certainly call all of them to account. For all that they used to do. (15:92-93)

Qatadah said,

"On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٤٠)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ ...

The criminals will be known by their marks,

i.e., by special marks that distinguishes them.

Al-Hasan and Qatadah said,

"They will be known by their dark faces and their blue eyes.''

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allah said,

... فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (٤١)

and they will be seized by their foreheads and feet.

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire.

Al-A`mash said that Ibn Abbas said,

"He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٤٢)

Then which of the blessings of your Lord will you both deny!

Allah said,

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣)

This is the Hell which the criminals denied.

meaning, `this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ (٤٤)

They will go between it and **Hamim An**!

meaning, they will sometimes be punished with fire and they will sometimes be given **Hamim** which is a drink like molten copper tearing their intestines and internal organs,

إِذِ الأٌّغْلَـلُ فِى أَعْنَـقِهِمْ و السَّلَـسِلُ يُسْحَبُونَ

فِى الْحَمِيمِ ثُمَّ فِى النَّارِ يُسْجَرُونَ

When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the **Hamim**, then they will be burned in the Fire. (40:71-72)

Allah said, آنٍ (**An**), meaning hot, due to the fierce and intense heat that is impossible to bear.

Ibn Abbas said; يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ (They will go between it and **Hamim** An!),

"That has reached the ultimate temperature and boiling fiercely.''

Similar was said by Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi.

Qatadah also commented,

"Its boiling started when Allah created the heavens and the earth!''

Muhammad bin Ka`b Al-Qurazi said,

"The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain.

This is the meaning of Allah's statement,

فِى الْحَمِيمِ ثُمَّ فِى النَّارِ يُسْجَرُونَ

In the **Hamim**, then they will be burned in the Fire. (40:72)

And **Al-Hamim Al-An** means hot.''

There is another report from Al-Qurazi;

حَمِيمٍ آنٍ (**Hamim An**) that it means "prepared. ''

This is also the view of Ibn Zayd.

And saying that it means "prepared'' does not contradict the first report from Al-Qurazi which says that it means hot, for Allah said:

تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ

They will be given to drink from a spring, Aniyah. (88:5)

which means severe unbearable heat,

and His saying;

غَيْرَ نَـظِرِينَ إِنَـهُ

not to wait for it to be prepared, (33:53)

which means properly cooking and preparing it.

So His saying;

حَمِيمٍ آنٍ (**Hamim An**), **Hamim**, that is very hot.

Surely, punishing the disobedient criminals as well as favoring those who had **Taqwa**, is from Allah's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Ayat, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allah reminded them of this favor;

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٤٥)

Then which of the blessings of your Lord will you both deny!

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

55:46 But for him who fears the standing before his Lord, there will be two Gardens.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:47 Then which of the blessings of your Lord will you both deny!

ذَوَاتَآ أَفْنَانٍ

55:48 With Afnan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:49 Then which of the blessings of your Lord will you both deny!

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

55:50 In them (both) will be two springs flowing (free).

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:51 Then which of the blessings of your Lord will you both deny!

فِيهِمَا مِن كُلِّ فَـكِهَةٍ زَوْجَانِ

55:52 In them (both) will be every kind of fruit in pairs.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:53 Then which of the blessings of your Lord will you both deny!

The Delight of Those Who have Taqwa in Paradise

Allah the Exalted said,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ (٤٦)

But for him who fears the standing before his Lord, there will be two Gardens.

on the Day of Resurrection,

وَنَهَى النَّفْسَ عَنِ الْهَوَى

And restrained himself from the desires. (79:40,

and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection.

Al-Bukhari recorded that Abdullah bin Qays said that the Messenger of Allah said,

جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the **`Adn** Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.

The Group, with the exception of Abu Dawud, collected this via the Hadith of Abdul-Aziz.

This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have **Taqwa** will enter Paradise, for Allah is reminding the **Ath-Thaqalayn** of this favor, as He says;

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٤٧)

But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny!

Then He describes these two gardens, by saying,

ذَوَاتَا أَفْنَانٍ (٤٨)

With **Afnan**.

their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٤٩)

Then which of the blessings of your Lord will you both deny:

Ata' Al-Khurasani and several others said that **Afnan** means spreading branches of trees that reach the branches of other trees,

فِيهِمَا عَيْنَانِ تَجْرِيَان (٥٠)

In them (both) will be two springs flowing.

free to water these trees and branches that produce all kinds of fruits,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٥١)

Then which of the blessings of your Lord will you both deny!

Al-Hasan Al-Basri said that one of these springs is called **Tasnim**, and the other called **As-Salsabil**.

Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.

Allah's statement,

فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَان (٥٢)

In them (both) will be every kind of fruit in pairs.

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٥٣)

Then which of the blessings of your Lord will you both deny!

Ibrahim bin Al-Hakam bin Aban said that his father narrated from Ikrimah that Ibn Abbas said,

> "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colocynth.''

Ibn Abbas also said,

> "There is nothing in the world that is in the Hereafter except in name.''
>
> Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ

55:54 Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:55 Then which of the blessings of your Lord will you both deny!

فِيهِنَّ قَـصِرَتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلاَ جَآنٌّ

55:56 Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

57. Then which of the blessings of your Lord will you both deny!

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

55:58 They are like Yaqut and Marjan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:59 Then which of the blessings of your Lord will you both deny!

هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ

55:60 Is there any reward for good other than good!

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:61 Then which of the blessings of your Lord will you both deny!

Allah said;

مُتَّكِئِينَ ...

Reclining, (in reference to the residents of Paradise, who will recline or sit cross-legged);

... عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ...

upon the couches lined with **Istabraq**,

which is thick silk brocade, according to Ikrimah, Ad-Dahhak and Qatadah.

Abu Imran Al-Jawni said,

"It is thick silk embroidered with gold.''

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq narrated that Hubayrah bin Yarim said that Abdullah bin Mas`ud said,

"This is their interior, so what about it if you see their exterior''

Allah said,

... وَجَنَى الْجَنَّتَيْنِ دَانٍ (٥٤)

and the fruits of the two Gardens will be near at hand.

close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

قُطُوفُهَا دَانِيَةٌ

The fruits in bunches whereof will be low and near at hand. (69:23),

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً

And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach. (76:14),

meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٥٥)

Then which of the blessings of your Lord will you both deny!

After Allah mentioned the couches, He then said,

فِيهِنَّ ...

Wherein will be, (meaning on these couches or beds),

... قَاصِرَاتُ الطَّرْفِ ...

Qasirat At-Tarf,

chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise.

This was said by Ibn Abbas, Qatadah, Ata' Al-Khurasani and Ibn Zayd.

It was reported that one of these wives will say to her husband,

"By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you.''

Allah said,

... لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)

whom never deflowered a human before nor Jinn.

meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands.

This is also a proof that the believers among the Jinns will enter Paradise.

Artat bin Al-Mundhir said,

"Damrah bin Habib was asked if the Jinns will enter Paradise and he said, `Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'''

Allah's statement,

... لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٥٧)

whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny!

Then Allah describes these women for the proposed:

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨)

they are like **Yaqut** and **Marjan**.

Mujahid, Al-Hasan, Ibn Zayd and others said,

"They are as pure as rubies and white as **Marjan**.''

So here they described **Marjan** as pearls.

Imam Muslim recorded that Muhammad bin Sirin said,

"Some people either boasted or just wondered who are more in Paradise, men or women.

Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad) said,

إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى (أَضْوَءِ) كَوْكَبٍ دُرِّيٍ فِي السَّمَاءِ، لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَعْزَب

Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.

This Hadith was recorded in the Two Sahihs.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوسِ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ يَعْنِي سَوْطَهُ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوِ اطَّلَعَتِ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا بَيْنَهُمَا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that

occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.

Al-Bukhari also collected a similar narration.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٥٩)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

هَلْ جَزَاء الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)

Is there any reward for good other than good?

Allah declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

For those who have done good is best (reward) and even more. (10:26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allah's favor and bounty, after all of these He says;

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦١)

Then which of the blessings of your Lord will you both deny!

وَمِن دُونِهِمَا جَنَّتَانِ

55:62 And below these two, there are two other Gardens.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:63 Then which of the blessings of your Lord will you both deny!

مُدْهَآمَّتَانِ

55:64 Mudhammatan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:65. Then which of the blessings of your Lord will you both deny!

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

55:66 In them (both) will be two springs Naddakhatan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:67 Then which of the blessings of your Lord will you both deny!

فِيهِمَا فَـكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

55:68 In them (both) will be fruits, and date palms and pomegranates.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:69 Then which of the blessings of your Lord will you both deny!

فِيهِنَّ خَيْرَتٌ حِسَانٌ

55:70 Therein (Gardens) will be Khayrat Hisan;

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:71 Then which of the blessings of your Lord will you both deny!

حُورٌ مَّقْصُورَتٌ فِى الْخِيَامِ

55:72 Hur (beautiful, fair females) guarded in pavilions;

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:73 Then which of the blessings of your Lord will you both deny!

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلاَ جَآنٌّ

55:74 Whom never deflowered a human before nor Jinn.

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:75 Then which of the blessings of your Lord will you both deny!

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ

55:76 Reclining on green Rafraf and rich beautiful `Abqariy.

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:77 Then which of the blessings of your Lord will you both deny!

تَبَـرَكَ اسْمُ رَبِّكَ ذِى الْجَلَـلِ وَالإِكْرَامِ

55:78 Blessed be the Name of your Lord, Dhil-Jalali wal-Ikram.

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'an.

Allah said:

وَمِن دُونِهِمَا جَنَّتَانِ (٦٢)

And below these two, there are two other Gardens.

> We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (**Muqarribin**) and the latter two are for those on the right (**Ashab Al-Yamin**).

Abu Musa commented,

> "There are two gardens made of gold for the **Muqarribin** and two gardens made of silver for **Ashab Al-Yamin**."

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said, وَمِن دُونِهِمَا جَنَّتَانِ (And below these two, there are two other Gardens). And this is an obvious form of honoring the first two gardens over the latter two.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٣)

Then which of the blessings of your Lord will you both deny!

Allah described the former gardens: ذَوَاتَا أَفْنَانٍ (With **Afnan**), which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

مُدْهَامَّتَانِ (٦٤)

Mudhammatan,

> being dark, because of the intense irrigation.

Ibn Abbas said,

> "**Mudhammatan** means, they have become dark green because of extensive water irrigation.''

Muhammad bin Ka`b said: **مُدْهَامَّتَانِ** (**Mudhammatan**),

> "Full of greenery.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٥)

Then which of the blessings of your Lord will you both deny!

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ (٦٦)

In them (both) will be two springs **Naddakhatan**.

> There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens, **فِيهِمَا عَيْنَانِ تَجْرِيَانِ** (In them (both) will be two springs flowing (free)), while He said about the springs of the latter two gardens, **نَضَّاخَتَانِ** (**Naddakhatan**);

Ali bin Abi Talhah reported from Ibn Abbas:

> "It means gushing. And the free flowing is stronger than gushing.''

Ad-Dahhak said that, **نَضَّاخَتَانِ** (gushing forth) means,

> they are full of water and constantly gushing.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٧)

Then which of the blessings of your Lord will you both deny!

Allah said about the former two gardens, **فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَانِ** (In them (both) will be every kind of fruit in pairs), but He said about the latter two gardens,

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ (٦٨)

In them (both) will be fruits, and date palms and pomegranates.

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٩)

Then which of the blessings of your Lord will you both deny!

Allah said about the latter two gardens, Allah then said;

فِيهِنَّ خَيْرَاتٌ حِسَانٌ (٧٠)

Therein will be **Khayrat Hisan**;

> meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah.

It was also said that **Khayrat** is plural of **Khayrah** and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet.

There is another Hadith saying that **Al-Hur Al-Ayn** will sing,

> نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجٍ كِرَامٍ
>
> "We are Al-Khayrat Al-Hisan, we were created for honorable husbands.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٧١)

Then which of the blessings of your Lord will you both deny!

Allah said:

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (٧٢)

Hur (beautiful, fair females) guarded in pavilions;

but He said about the first two gardens, فِيهِنَّ قَاصِرَاتُ الطَّرْفِ (Wherein both will be **Qasirat At-Tarf**), There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded.

About Allah's saying: **فِي الْخِيَامِ** (in pavilions), Al-Bukhari recorded that Abdullah bin Qays said that the Messenger of Allah said,

> إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُون
>
> Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.
>
> In another narration the Prophet said that this tent is thirty miles wide.

Muslim recorded this Hadith and in his narration, the Prophet said,

> إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضُهُمْ بَعْضًا
>
> Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them all.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٧٣)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ (٧٤)

Whom never were deflowered by a human before nor Jinn.

We explained this meaning before.

Allah added in the description of the first group of the believers' wives, **كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ** (they are like **Yaqut** (rubies) and **Marjan** (pearls).

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٧٥)

Then which of the blessings of your Lord will you both deny!

Allah said,

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ (٧٦)

Reclining on green **Rafraf** and rich beautiful **`Abqariy**.

Ali bin Abi Talhah reported from Ibn Abbas:

"**Rafraf** means cushions.''

Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that **Rafraf** means cushions.

Al-`Ala' bin Badr said:

"The **Rafraf** are arrayed hanging over the couches.''

Allah's statement, **وَعَبْقَرِيٍّ حِسَانٍ** (and rich beautiful **`Abqariy**), Ibn Abbas, Qatadah, Ad-Dahhak and As-Suddi said that **`Abqariy** means rich carpets.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٧٧)

Then which of the blessings of your Lord will you both deny!

Allah said,

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (٧٨)

Blessed be the Name of your Lord (Allah) **Dhil-Jalal wal-Ikram**,

Allah states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten.

Abdullah bin Abbas said that, **ذِي الْجَلَالِ وَالْإِكْرَامِ** (**Dhil-Jalal wal-Ikram**) means,

the Owner of greatness and pride.

In a Hadith, the Prophet said,

إِنَّ مِنْ إِجْلَالِ اللهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَلَا الْجَافِي عَنْه

Verily, among the acts of venerating Allah, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'an who avoids extremism and laziness with it.''

Imam Ahmad recorded that Rabi`ah bin `Amir said that he heard the Messenger of Allah say,

أَلِظُّوا بِذِي الْجَلَالِ وَالْإِكْرَام

Persist (in invoking Allah) with, "**Ya Dhal-Jalal wal-Ikram** (O Owner of greatness and honor).'')

An-Nasa'i also collected this Hadith.

Muslim and the Four Sunan compilers recorded that A'ishah said,

"When the Messenger of Allah would (say the) **Salam** (completing prayer), he would only sit as long as it takes him to say,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ،

تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَام

O Allah!

You are As-Salam, and peace comes from You.
Blessed be You Ya Dhal-Jalal wal-Ikram

This is the end of the Tafsir of Surah **Ar-Rahman**, all praise is due to Allah and all favors come from Him.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Waqi`ah

Revealed in Makkah

The Virtues of Surat Al-Waqi`ah

Abu Ishaq reported from Ikrimah from Ibn Abbas that Abu Bakr said, "O Allah's Messenger! You are becoming gray''

The Messenger replied,

شَيَّبَتْنِي هُودٌ

وَالْوَاقِعَةُ

وَالْمُرْسَلَاتُ

وَعَمَّ يَتَسَاءَلُونَ

وَإِذَا الشَّمْسُ كُوِّرَتْ

Hud (Surah 11), **Al-Waqi`ah** (Surah 56), **Al-Mursalat** (Surah 77), **`Amma Yatasa'alun** (Surah 78) and **Idha Ash-Shamsu Kuwwirat** (Surah 81) have made me gray.

At-Tirmidhi collected this Hadith and said, "**Hasan Gharib**.''

Al-Waqi`ah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِذَا وَقَعَتِ الْوَاقِعَةُ

56:1 When the Waqi`ah occurs ,

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ

56:2 There is not, for its occurrence, Kadhibah.

خَافِضَةٌ رَّافِعَةٌ

56:3 Bringing low (some), exalting (others).

إِذَا رُجَّتِ الاٌّرْضُ رَجّاً

56:4 When the earth will be shaken with a terrible shake.

وَبُسَّتِ الْجِبَالُ بَسّاً

56:5. And the mountains will be powdered to dust,

فَكَانَتْ هَبَآءً مُّنبَثّاً

56:6 So that they will become floating dust particles.

وَكُنتُمْ أَزْوَاجاً ثَلَـثَةً

56:7. And you (all) will be in three groups.

فَأَصْحَـبُ الْمَيْمَنَةِ مَآ أَصْحَـبُ الْمَيْمَنَةِ

56:8 So those on the right -- how (fortunate) will be those on the right!

وَأَصْحَـبُ الْمَشْـْمَةِ مَآ أَصْحَـبُ الْمَشْـْمَةِ

56:9 And those on the left -- how (unfortunate) will be those on the left!

وَالسَّـبِقُونَ السَّـبِقُونَ

56:10 And those foremost will be foremost.

أُوْلَـئِكَ الْمُقَرَّبُونَ

56:11. These will be the nearest (to Allah).

فِى جَنَّـتِ النَّعِيمِ

56:12 In the Gardens of Delight.

The Horrors of the Day of Resurrection

Allah says,

إِذَا وَقَعَتِ الْوَاقِعَةُ (١)

When the **Waqi`ah** occurs,

Al-Waqi`ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come.

Allah the Exalted said in other Ayat,

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

Then on that Day shall the **Waqi`ah** occur. (69:15)

Allah the Exalted said,

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ (٢)

There is not, for its occurrence, **Kadhibah**.

means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

اسْتَجِيبُواْ لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ مَرَدَّ لَهُ مِنَ اللَّهِ

Answer the call of your Lord before there comes from Allah a Day which can not be averted. (42:47),

سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ

لِّلْكَـفِرِينَ لَيْسَ لَهُ دَافِعٌ

A questioner asked concerning a torment about to occur -- upon the disbelievers, which none can avert. (70:1-2),

وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِى الصُّوَرِ عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And on the Day He will say: "Be!'' -- and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware. (6:73)

As for the meaning of كَاذِبَةٌ (**Kadhibah**)

Muhammad bin Ka`b said: "It will certainly occur,''

while Qatadah said,

"It shall not be discontinued, taken back or aborted."

Allah's statement,

خَافِضَةٌ رَّافِعَةٌ (٣)

Bringing low, exalting.

indicates that **Al-Waqi`ah** lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life.

This was said by Al-Hasan, Qatadah and others.

Al-`Awfi reported from Ibn Abbas, خَافِضَةٌ رَّافِعَةٌ (Bringing low, exalting),

"It made the near and the far hear it,''

while Ikrimah said,

"It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it.''

Ad-Dahhak and Qatadah said similarly.

Allah said,

إِذَا رُجَّتِ الْأَرْضُ رَجًّا (٤)

When the earth will be shaken with a terrible shake.

meaning, it is shaken and moved violently over all of its surface and through its depths.

Ibn Abbas, Mujahid, Qatadah and others said about Allah's this saying,

"Violently shaken.''

Ar-Rabi` bin Anas said,

"The earth will be shaken with all that is in it, just as a sifter is shaken with its contents.''

This is like Allah's saying:

إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا

When the earth is shaken with its earthquake, (99:1)

and,

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَىْءٌ عَظِيمٌ

O mankind! Have **Taqwa** of your Lord! Verily, the earthquake of the Hour is a terrible thing. (22:1)

Allah said:

وَبُسَّتِ الْجِبَالُ بَسًّا (٥)

And the mountains will be powdered to dust,

meaning, relentlessly pulverized.

This was said by Ibn Abbas, Mujahid, Ikrimah and Qatadah and others.

Ibn Zayd said:

"The mountains will become just like Allah described them, **كَثِيباً مَّهِيلاً**, A heap of sand poured out. (73:14)''

Allah's saying:

فَكَانَتْ هَبَاء مُّنبَثًّا (٦)

So that they will become floating dust particles.

Abu Ishaq narrated from Al-Harith, from Ali:

"It will become like the rising dust storm that soon fades away leaving no trace of itself behind.''

Al-`Awfi reported from Ibn Abbas about Allah's saying: فَكَانَتْ هَبَاء مُّنبَثًّا (So that they will become floating dust particles).

"It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly.''

Ikrimah said,

"The floating dust particles that the wind scatters all around,''

while Qatadah said, هَبَاء مُّنبَثًّ (floating particles),

"Like the dry parts of trees that the wind scatters all about.''

This Ayah is similar to several other Ayat that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like carded wool on the Day of Resurrection.

Three Categories of People on the Day of Resurrection

Allah's statement,

وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً (٧)

And you (all) will be in three groups.

This means that people will be divided into three categories on the Day of Resurrection.

- Some will on the right of Allah's Throne, and they are those who were brought forth from Adam's right side. This category will be given their Books of Records in their right hand and will be taken to the right side.

As-Suddi explained that they will comprise the majority of the residents of Paradise.

- Another category is those who will be placed to the left of Allah's Throne, and they are those who were brought forth from Adam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allah save us from their actions.

- A third category is comprised of those who are the foremost and nearest before Allah. They are in a better grade and status and nearer to Allah than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side;

so Allah said,

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨)

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩)

وَالسَّابِقُونَ السَّابِقُونَ (١٠)

So those on the right -- how will be those on the right! And those on the left -- how will be those on the left! And those foremost will be foremost.

Allah divides people into these three groups upon their death, as indicated by the end of this Surah. Allah mentioned them in His statement as well,

ثُمَّ أَوْرَثْنَا الْكِتَـبَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَـلِمٌ لِّنَفْسِهِ وَمِنْـهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَتِ بِإِذُنِ اللَّهِ

> Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds. (35:32)

Muhammad bin Ka`b, Abu Hazrah Ya`qub bin Mujahid said that, وَالسَّابِقُونَ السَّابِقُونَ (And those foremost will be foremost), is about the Prophets, peace be upon them,

while As-Suddi said that they are the residents of the utmost highs (**Ahl Al-`Illiyyin**, in Paradise).

The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allah commanded them,

> وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَـوَتُ وَالأٌّرْضُ
>
> And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth. (3:133)
>
> and,
>
> سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالأٌّرْضِ
>
> Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth. (57:21)

Therefore, those who rush to obey Allah in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged.

So Allah said:

أُوْلَئِكَ الْمُقَرَّبُونَ (١١)

فِي جَنَّاتِ النَّعِيمِ (١٢)

These will be the nearest (to Allah), in the Gardens of Delight.

ثُلَّةٌ مِّنَ الأَوَّلِينَ

56:13 A multitude of those will be from the first ones.

وَقَلِيلٌ مِّنَ الآخِرِينَ

56:14 And a few of those will be from the later ones.

عَلَى سُرُرٍ مَّوْضُونَةٍ

56:15 (They will be) on thrones, Mawdunah.

مُّتَّكِئِينَ عَلَيْهَا مُتَقَـبِلِينَ

56:16 Reclining thereon, face to face.

يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخَلَّدُونَ

56:17 Immortal boys will go around them (serving),

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

56:18 With cups, and jugs, and a glass of flowing wine,

لاَّ يُصَدَّعُونَ عَنْهَا وَلاَ يُنزِفُونَ

56:19 Wherefrom neither Yusadda`un nor Yunzifun.

وَفَـكِهَةٍ مِّمَّا يَتَخَيَّرُونَ

56:20 And with fruit that they may choose.

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ

56:21 And with the flesh of fowls that they desire.

وَحُورٌ عِينٌ

56:22 And (there will be) Hur with wide lovely eyes.

كَأَمْثَـلِ اللُّؤْلُوِ الْمَكْنُونِ

56:23 Like preserved pearls.

جَزَآءً بِمَا كَانُواْ يَعْمَلُونَ

56:24 A reward for what they used to do.

لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً

56:25 No Laghw (evil vain talk) will they hear therein, nor any sinful speech.

إِلاَّ قِيلاً سَلَـماً سَلَـماً

56:26. But only the saying of: "Salaman! Salaman!''

The Reward of the Foremost in Faith

Allah states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations,

while the later refers to this Ummah. This was reported from Mujahid and Al-Hasan Al-Basri, in the collection of Ibn Abi Hatim, and this is the preference of Ibn Jarir. He considered it supported by the saying of Allah's Messenger:

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَة

We are the later nation, but the foremost on the Day of Resurrection.

Ibn Jarir did not mention any other interpretation nor did he attribute this view to anyone else. There is another Hadith that could support this meaning. Imam Abu Muhammad bin Abi Hatim recorded that Abu Hurayrah said that when these Ayat were revealed,

ثُلَّةٌ مِّنَ الْأَوَّلِينَ (١٣)

وَقَلِيلٌ مِّنَ الْآخِرِينَ (١٤)

A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones),

this news became hard for the Companions of the Prophet when these Ayat, were revealed. The Prophet then said,

إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ، ثُلُثَ أَهْلِ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ أَوْ: شَطْرُ أَهْلِ الْجَنَّةِ وَتُقَاسِمُونَهُمُ النِّصْفَ الثَّانِي

I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.

Imam Ahmad also recorded this.

However, this opinion that Ibn Jarir chose is questionable, rather it is a deficient

interpretation. This is because this **Ummah** is the best of all nations, according to the text of the Qur'an. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this **Ummah**; the opposite is true.

The latter opinion is the correct one, that, ثُلَّةٌ مِّنَ الْأَوَّلِينَ (A multitude of those will be from the first ones), refers to the earlier generations of this **Ummah**, while, وَقَلِيلٌ مِّنَ الْآخِرِينَ (And a few of those will be from the later ones), refers to the latter people of this **Ummah**.

Ibn Abi Hatim recorded that As-Sari bin Yahya said that Al-Hasan recited this Ayah,

وَالسَّابِقُونَ السَّابِقُونَ - أُوْلَئِكَ الْمُقَرَّبُونَ - فِي جَنَّاتِ النَّعِيمِ - ثُلَّةٌ مِّنَ الْأَوَّلِينَ -

And those foremost will be foremost. These will be the nearest (to Allah). In the Gardens of Delight. A multitude of those will be from the first ones,

Then he commented,

"A multitude from the earlier generation of this **Ummah**.''

Ibn Abi Hatim also recorded that Muhammad bin Sirin commented:

ثُلَّةٌ مِّنَ الْأَوَّلِينَ - وَقَلِيلٌ مِّنَ الْآخِرِينَ -

A multitude of those will be from the first ones. And a few of those will be from the later ones,

"They stated, or hoped that they will all be from this **Ummah**.''

Therefore, these are the statements of Al-Hasan and Ibn Sirin that those foremost in faith are all from this **Ummah**.

There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Ayah might include all previous believing nations. In this regard, it is confirmed in the authentic Hadith compilations, from more than one route, that the Messenger of Allah said;

خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُم

The best people are my generation, then the next generation, then the next generation....

He also said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى قِيَامِ السَّاعَةَ

A group of my **Ummah** will always remain on the truth and dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.

In another narration:

حَتَّى يَأْتِيَ أَمْرُ اللهِ تَعَالَى وَهُمْ كَذلِك

..until Allah's command comes while they are like this.

This **Ummah** is more honored than any other **Ummah**. The foremost believers of this **Ummah** are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet.

In a **Mutawatir** Hadith, the Prophet mentioned that seventy thousand of this **Ummah** will enter Paradise without reckoning.

In another narration of this Hadith, the Prophet added,

مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا

With each thousand, another seventy thousand.

In yet another narration, he said,

مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا

With every one of them is another seventy thousand.

Allah's statement,

عَلَى سُرُرٍ مَّوْضُونَةٍ (١٥)

on Thrones, **Mawdunah**.

Ibn Abbas said, "Woven with gold.''

Similar was reported from Mujahid, Ikrimah, Sa`id bin Jubayr, Zayd bin Aslam, Qatadah, Ad-Dahhak and others.

Allah said,

مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ (١٦)

Reclining thereon, face to face.

indicating that they will face each other, and none of them will be in the back lines,

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ (١٧)

Immortal boys will go around them,

who will never grow up, get old or change in shape,

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ (١٨)

With cups, and jugs, and a glass of flowing wine,

> these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ (١٩)

Wherefrom neither **Yusadda`un** nor **Yunzifun**.

> meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste.

Ad-Dahhak reported from Ibn Abbas:

> "The wine (of this life) has four side-effects,
>
> - it intoxicates,
> - gives headaches,
> - induces vomiting and
> - causes excessive urine
>
> So Allah mentioned the wine of Paradise free of these characteristics.''

Mujahid, Ikrimah, Sa`id bin Jubayr, Atiyah Al-Awfi, Qatadah and As-Suddi said that Allah's statement, لَا يُصَدَّعُونَ عَنْهَا (Wherefrom neither **Yusadda`un**) means,

> "It does not give them a headache.''

While they said that وَلَا يُنزِفُونَ (nor will they **Yunzifun**) means that

> "It does not change their sense of reasoning.''

Allah's statement,

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ (٢٠)

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ (٢١)

And with fruit that they may choose. And with the flesh of fowls that they desire.

> meaning, whatever fruits they wish for will be distributed among them.
>
> This Ayah is a proof that we are allowed to choose the fruits that we prefer and wish to eat.

Imam Ahmad recorded that Thabit said that Anas said that the Messenger of Allah liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said,

> "O Allah's Messenger! I had a dream that I was taken out of Al-Madinah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so,' and she mentioned the names of twelve men whom the Prophet had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, `Take them to the river **Baydakh** or -- **Baydhakh**.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them."
>
> Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of

the twelve men who were mentioned in the dream. So, Allah's Messenger called the woman and again asked her to mention her story, and she did.

This is the narration that Abu Ya`la collected, and Al-Hafiz Ad-Diya' said,

"This Hadith meets the criteria of Muslim.''

Allah said,

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ

And with the flesh of fowls that they desire.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، يَرْعَى فِي شَجَرِ الْجَنَّة

Birds of Paradise are like **Bukht** camels that graze in the trees of Paradise.

Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful.''

The Messenger said,

آكِلُهَا أَنْعَمُ مِنْهَا

Those who eat them are more wonderful.

and repeated this statement thrice.

The Prophet went on,

وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا

And I hope that you will be among those who eat from them.

Only Imam Ahmad collected this Hadith using this chain of narration.

Allah said;

وَحُورٌ عِينٌ (٢٢)

And (there will be) **Hur** with wide lovely eyes.

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (٢٣)

Like unto preserved pearls,

indicating that they are just as white and pure fresh pearls.

We mentioned Allah's statement,

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ

As if they were eggs preserved. (37:49), in Surah **As-Saffat**, and also their description in Surah **Ar-Rahman**.

This is why Allah said afterwards,

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤)

A reward for what they used to do.

meaning, `these delights that We granted them are rewards for the good deeds that they performed (in this life).'

Allah the Exalted said,

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا (٢٥)

إِلَّا قِيلًا سَلَامًا سَلَامًا (٢٦)

No **Laghw** (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of:

"**Salaman** (peace,)!

Salaman (peace.)!''

meaning they will not hear foul or unnecessary speech in Paradise.

لاَّ تَسْمَعُ فِيهَا لَـغِيَةً

Where they shall neither hear harmful speech nor falsehood. (88:11),

meaning, no foul words are uttered therein.

Allah said, **وَلَا تَأْثِيمًا** (nor any sinful speech), meaning, nor speech that contains foul words, **إِلَّا قِيلًا سَلَامًا سَلَامًا** (But only the saying of: "**Salaman** (peace!), **Salaman** (peace!).'', they will greet each other with **Salam**, just as Allah said in another Ayah,

تَحِيَّتُهُمْ فِيهَا سَلَـمٌ

Their greeting therein will be: "**Salaman** (peace!).'' (14:23)

And, as we mentioned, their words will be free from impure and needless speech.

وَأَصْحَـبُ الْيَمِينِ مَآ أَصْحَـبُ الْيَمِينِ

56:27 And those on the right -- how (fortunate) will be those on the right

فِى سِدْرٍ مَّخْضُودٍ

56:28 (They will be) among Sidri Makhdud,

وَطَلْحٍ مَّنضُودٍ

56:29 And among Talh Mandud.

وَظِلٍّ مَّمْدُودٍ

56:30 And in shade Mamdud,

وَمَآءٍ مَّسْكُوبٍ

56:31 And by water flowing constantly,

وَفَـكِهَةٍ كَثِيرَةٍ

56:32 And fruit in plenty,

لاَّ مَقْطُوعَةٍ وَلاَ مَمْنُوعَةٍ

56:33 Whose supply is not cut off nor are they out of reach.

وَفُرُشٍ مَّرْفُوعَةٍ

56:34 And on couches, raised high.

إِنَّآ أَنشَأْنَـهُنَّ إِنشَآءً

56:35 Verily, We have created them a special creation.

فَجَعَلْنَـهُنَّ أَبْكَـراً

56:36. And made them virgins.

عُرُباً أَتْرَاباً

56:37 `Urub, Atrab.

لأَّصْحَـبِ الْيَمِينِ

56:38 For those on the right.

ثُلَّةٌ مِّنَ الْأَوَّلِينَ

56:39 A multitude of those will be from the first generation.

وَثُلَّةٌ مِّنَ الْآخِرِينَ

56:40 And a multitude of those will be from the later generations.

The Reward of Those on the Right After

Allah mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers.

Maymun bin Mihran said that those on the right side are lesser in rank than the foremost in faith.

Allah said,

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (٢٧)

And those on the right -- how (fortunate) will be those on the right?

who are those on the right, what is their condition and what will their final destination be like?

Allah next answers this question by saying,

فِي سِدْرٍ مَّخْضُودٍ (٢٨)

(they will be) among **Sidr Makhdud**.

Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasamah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatadah, Abdullah bin Kathir, As-Suddi, Abu Hazrah and several others said,

"The kind without thorns.''

And from Ibn Abbas:

"It is the one that is laden with fruits.''

This is also reported from Ikrimah and Mujahid.

Similar was also said by Qatadah as we mentioned.

So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here.

The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of which strains its trunk.

Utbah bin Abd As-Sulami said, "I was sitting with Allah's Messenger , when a Bedouin came and said,

`O Messenger of Allah! Have you heard about the tree that has more thorns than any other being in Paradise' Meaning the **Talh** tree.

So Allah's Messenger said:

إِنَّ اللهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمَرَةً، مِثْلَ خُصْوَةِ التَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنٌ آخَرَ

For each spot that there was a thorn on it, Allah instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.

Allah's said,

وَطَلْحٍ مَّنضُودٍ (٢٩)

and among **Talh Mandud**.

refers to large thorny shrub that used to grow in the area of Hijaz (Western Arabia).

Mujahid said that مَّنضُودٍ (**Mandud**) means:

"Its fruits are piled on top of each other. Allah is reminding the Quraysh of these kinds of trees, since they used to like the shade that the **Talh** and Sidr provided for them.''

Ibn Abi Hatim recorded that Abu Sa`id said that وَطَلْحٍ مَّنضُودٍ (**Talh Mandud**) means:

"The banana tree.''

And he (Ibn Abi Hatim) said,

"Similar is reported from Ibn Abbas, Abu Hurayrah, Al-Hasan, `Ikrimah, Qasamah bin Zuhayr, Qatadah and Abu Hazrah. ''

Mujahid and Ibn Zayd said similalry, Ibn Zayd added,

"The people of Yemen call the banana tree, **Talh**.''

Ibn Jarir mentioned no other explanation for **Talh**.

Allah said,

وَظِلٍّ مَّمْدُودٍ (٣٠)

And in shade **Mamdud** (extended).)

Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا، اقْرَؤُوا إِنْ شِئْتُمْ:

وَظِلٍّ مَّمْدُودٍ

In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: (And in shade extended).

Muslim also collected this Hadith.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، اقْرَؤُوا إِنْ شِئْتُمْ:

وَظِلٍّ مَّمْدُودٍ

There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: (And in shade extended).

Muslim, Al-Bukhari and Abdur-Razzaq collected this Hadith.

Allah said,

وَمَاءٍ مَّسْكُوبٍ (٣١)

And by water flowing constantly,

وَفَاكِهَةٍ كَثِيرَةٍ (٣٢)

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (٣٣)

And fruit in plenty, whose supply is not cut off nor are they out of reach.

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah said,

كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقاً قَالُوا۟ هَـذَا الَّذِى رُزِقْنَا مِن قَبْلُ وَأُتُوا۟ بِهِ مُتَشَـبِهاً

Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance. (2:25)

The shape will appear similar, but the taste is different.

In the Two Sahihs, **Sidrat Al-Muntaha** (the tree in the seventh heaven) is described as:

فَإِذَا وَرَقُهَا كَآذَانِ الْفِيلَةِ، وَنَبْقُهَا مِثْلُ قِلَالِ هَجَر

...its leaves were like the ears of elephants and its **Nabir** fruits resembled the clay jugs of **Hajar**.

The Two Sahihs also collected a Hadith from Ibn Abbas, who said,

"The sun was eclipsed and Allah's Messenger led the people in the Eclipse prayer. They asked, `O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.'

He said,

إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا

I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.''

Imam Ahmad recorded that Utbah bin Abd As-Sulami said,

"A Bedouin man came to the Messenger of Allah and asked him about the **Hawd** and Paradise. The Bedouin asked, `Does Paradise have fruits?'

The Prophet said,

نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى

Yes, and it also has a tree called **Tuba**. (He said something more saying but I could not recall it).

The Bedouin asked, `Does it look like any of the trees that grow in our area'

The Prophet said,

لَيْسَتْ تُشْبِهُ شَيْئًا مِنْ شَجَرِ أَرْضِكَ

There is nothing resembling it among the trees in your land.

The Prophet then asked him,

Have you traveled to Ash-Sham area?

The Bedouin said: `No.'

The Prophet said,

تُشْبِهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجَوْزَةَ، تَنْبُتُ عَلَى سَاقٍ وَاحِدَةٍ، وَيَنْفَرِشُ أَعْلَاهَا

It looks like a tree that grows in Ash-Sham area and is called **Al-Jawzah**, which stands on one stem but its branches grow all around to the fullest extent.

The Bedouin asked, `How big is the cluster of its fruits?'

The Prophet said,

مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الْأَبْقَعِ وَلَا يَفْتُرُ

The distance that the crow flies in one month without rest.

The Bedouin asked, `How huge its trunk is?'

The Prophet said,

لَوِ ارْتَحَلَتْ جَذَعَةٌ مِن إِبِلِ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِهَا، حَتَّى تَنْكَسِرَ تَرْقُوَتُهَا هَرَمًا

If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.

The man asked, `Does it bear grapes?'

The Prophet answered in yes.

The Bedouin asked, `How big are the grapes?'

The Prophet said, Has your father ever slaughtered a ram?

The Bedouin answered, `Yes,' and the Prophet asked him,

فَسَلَخَ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: اتَّخِذِي لَنَا مِنْهُ دَلْوًا؟

And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it.

The Bedouin again said yes and said, `This grape would suffice for me and my family!'

The Prophet agreed and said,

Yes, and also for the rest of your clan.''

Allah's statement,

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

Whose supply is not cut off nor are they out of reach.

The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever.

Whenever these fruits are desired, they will be available and easy to grasp by Allah's power.

Qatadah said,

"Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance.''

We mentioned a Hadith before that states that whenever someone takes a fruit in Paradise, another one grows in its place.

Allah said, afterwards:

وَفُرُشٍ مَّرْفُوعَةٍ (٣٤)

And on couches, raised high.

meaning, high, soft and comfortable.

Allah said,

إِنَّا أَنشَأْنَاهُنَّ إِنشَاء (٣٥)

فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦)

عُرُبًا أَتْرَابًا (٣٧)

لِّأَصْحَابِ الْيَمِينِ (٣٨)

Verily, We have created them a special creation. And made them virgins.**`Urub**, **Atrab**. For those on the right.

The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allah said that Sulayman said,

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِىِّ الصَّـفِنَـتُ الْجِيَادُ

فَقَالَ إِنِّى أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِى حَتَّى تَوَارَتْ بِالْحِجَابِ

When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord,'' till the time was over, and it had hidden in the veil (of night). (38:31-32)

"it'' (**Tawarat**) refers to the sun setting, according to the scholars of **Tafsir**.

Al-Akhfash said that Ayah, **إِنَّا أَنشَأْنَاهُنَّ** (Verily, We have created them),

implied the maidens of Paradise although it did not mention them directly.

Abu Ubaydah said that they were mentioned before in Allah's statement,

وَحُورٌ عِينٌ - كَأَمْثَالِ اللُّؤْلُوِ الْمَكْنُونِ -

And **Hur** (fair females) with wide lovely eyes, like preserved pearls.

Therefore, Allah's statement, **إِنَّا أَنشَأْنَاهُنَّ** (Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful.

Abu Dawud At-Tayalisi recorded that Anas said that the Messenger of Allah said,

يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وكَذَا فِي النِّسَاء

In Paradise, the believer will be given such and such strength for women.

Anas said, "I asked, `O Allah's Messenger! Will one be able to do that?'

He said,

يُعْطَى قُوَّةَ مِائَةٍ

He will be given the strength of a hundred (men).''

At-Tirmidhi also recorded it and said, "**Sahih Gharib**.''

Abu Al-Qasim At-Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked,

"O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise''

He said,

إِنَّ الرَّجُلَ لَيَصِلُ فِي الْيَوْمِ إِلَى مِائَةِ عَذْرَاء

The man will be able to have sexual intercourse with a hundred virgins in one day.

Al-Hafiz Abu Abdullah Al-Maqdisi said,

"In my view, this Hadith meets the criteria of the Sahih, and Allah knows best.''

Allah's statement, عُرُبًا (**`Urub**), Sa`id bin Jubayr reported that Ibn Abbas said,

"They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat? She is like that.''

Ad-Dahhak reported from Ibn Abbas who said,

"The **Urub** and their husbands are their sweet hearts, and they are their husbands' sweet hearts.''

Similar was said by Abdullah bin Sarjis, Mujahid, Ikrimah, Abu Al-Aliyah, Yahya bin Abi Kathir, Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others.

Ad-Dahhak reported from Ibn `Abbas; أَتْرَابًا (**Atrab**), means

"They will be of one age, thirty-three years old.''

Mujahid said, "Equal (age).''

And in a different narration, "Similar (age)''

Atiyah said, "Comparative.''

Allah said, لِّأَصْحَابِ الْيَمِينِ (For those on the right).

meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said,

إِنَّا أَنشَأْنَاهُنَّ إِنشَاء - فَجَعَلْنَاهُنَّ أَبْكَارًا - عُرُبًا أَتْرَابًا - لِّأَصْحَابِ الْيَمِينِ -

Verily, We have created them a special creation. And made them virgins. **`Urub**, **Atrab**. For those on the right.

This is the view of Ibn Jarir.

It is possible that Allah's statement, لِّأَصْحَابِ الْيَمِينِ (For those on the right), refers to the description that came just before, أَتْرَابًا - لِّأَصْحَابِ الْيَمِينِ **Atrab**. For those on the right. (meaning, in their age).

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيَ فِي السَّمَاءِ إِضَاءَةً، لَا

يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ، وَلَا يَتَمَخَّطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ ذِرَاعًا فِي السَّمَاء

The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloes wood will be used. Their wives will be from **Al-Hur Al-`Ayn**. Their shape will be similar to each other, the shape of their father `Adam, sixty cubits high in the sky.

Allah's statement,

ثُلَّةٌ مِّنَ الْأَوَّلِينَ (٣٩)

وَثُلَّةٌ مِّنَ الْآخِرِينَ (٤٠)

A multitude of those will be from the first generation. And a multitude of those will be from the later generations.

means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations.

Ibn Abi Hatim recorded that Abdullah bin Mas`ud said,

"We were with the Prophet one night and in the next morning we went to him and he said,

عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ وَأَتْبَاعُهَا بِأُمَمِهَا، فَيَمُرُّ عَلَيَّ النَّبِيُّ، وَالنَّبِيُّ فِي الْعِصَابَةِ، وَالنَّبِيُّ فِي الثَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ

Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and another with three men, and another with nobody with him.

Qatadah, one of the narrators of the Hadith, then recited this Ayah,

أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ

Is there not among you a single right-minded man, (11:78)

حَتّٰى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيل

Until Musa, son of `Imran passed me, with a great crowd from the Children of Israel.

So he said;

قُلْتُ: رَبِّي مَنْ هذَا؟ قَالَ: هذَا أَخُوكَ مُوسَى بْنُ عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيل

قُلْتُ: رَبِّ فَأَيْنَ أُمَّتِي؟

قَالَ: انْظُرْ عَنْ يَمِينِكَ فِي الظِّرَاب

فَإِذَا وُجُوهُ الرِّجَال

قَالَ: أَرَضِيتَ؟

قُلْتُ: قَدْ رَضِيتُ رَب

انْظُرْ إِلَى الْأُفُقِ عَنْ يَسَارِكَ، فَإِذَا وُجُوهُ الرِّجَال

أَرَضِيتَ؟

قُلْتُ: قَدْ رَضِيتُ رَب

فَإِنَّ مَعَ هؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَاب

So, I asked my Lord, "Who is this''

He said, "This is your brother Musa, son of Imran, and those who followed him among the Children of Israel.''

I said, "O Lord! Where is my Ummah''

فَإِنِ اسْتَطَعْتُمْ فِدَاكُمْ أَبِي وَأُمِّي أَنْ تَكُونُوا مِنْ أَصْحَابِ السَّبْعِينَ فَافْعَلُوا، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الظِّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَشَّبُوا حَوْلَه

Allah said, "Look to your right on the hill,''

and I looked and saw faces of men.

Allah said, "Are you pleased,''

and I said, "I am pleased O Lord!''

Allah said, "Look to the horizon to your left,'' and I saw faces of men.

He again asked, "Are you pleased,''

and I said, "I am pleased, O Lord!''

He said, "And with them are seventy-thousand who will enter Paradise without reckoning.''

Ukkashah bin Mihsan from Bani Asad, one of those who participated in the battle of **Badr**, said, `O Allah's Messenger! Invoke Allah to make me one of them.'

The Prophet said,

اللَّهُمَّ اجْعَلْهُ مِنْهُم

O Allah, make him one of them.

Another man said, `O Allah's Messenger, invoke Allah to make me one of them.'

The Prophet said,

سَبَقَكَ بِهَا عُكَّاشَة

Ukkashah beat you to it.

Allah's Messenger said,

فَإِنِ اسْتَطَعْتُمْ فِدَاكُمْ أَبِي وَأُمِّي أَنْ تَكُونُوا مِنْ أَصْحَابِ السَّبْعِينَ فَافْعَلُوا، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الظِّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَشَّبُوا حَوْلَه

Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.

He continued:

إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّة

I hope that you will be a fourth of the people of Paradise.

and we said, **Allahu Akbar**.

He said,

إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّة

I hope that you will be a third of the people of Paradise.

and we said, **Allahu Akbar**.

The Prophet said,

إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصفَ أَهْلِ الْجَنَّة

I hope that you will be half of the people of Paradise,

and we said **Allahu Akbar**.

Then Allah's Messenger recited this Ayah:

ثُلَّةٌ مِّنَ الاٌّوَّلِينَ - وَثُلَّةٌ مِّنَ الاٌّخِرِينَ -

> A multitude of those will be from the first generation. And a multitude of those will be from the later generations.

We said to each other, `Who are those seventy thousand?'

We then said, `They are those who were born in Islam and did not associate (anything or anyone in the worship of Allah).'

When what we said reached the Prophet, he said,

بَلْ هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُون

They are the people

- who do not get treated by cauterization themselves,

- do not ask for **Ruqyah** (get oneself treated by the recitation of some verses of the Quran) and

- do not draw an evil omen from (birds), but put their trust (only) in their Lord.''

This Hadith has many chains of narration collected in the Sahihs and other collections of Hadith.

وَأَصْحَـبُ الشِّمَالِ مَآ أَصْحَـبُ الشِّمَالِ

56:41 And those on the left How will be those on the left,

فِى سَمُومٍ وَحَمِيمٍ

56:42 In Samum, and Hamim.

وَظِلٍّ مِّن يَحْمُومٍ

56:43 And a shadow from Yahmum,

لاَّ بَارِدٍ وَلاَ كَرِيمٍ

56:44 Neither Barid nor Karim,

إِنَّهُمْ كَانُواْ قَبْلَ ذَلِكَ مُتْرَفِينَ

56:45 Verily, before that, they indulged in luxury,

وَكَانُواْ يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

56:46 And were persisting in great sin.

وَكَانُواْ يِقُولُونَ

56:47 And they used to say:

أَءِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَـماً أَءِنَّا لَمَبْعُوثُونَ

"When we die and become dust and bones, shall we then indeed be resurrected?''

أَوَ ءَابَآؤُنَا الاٌّوَّلُونَ

56:48 "And also our forefathers?''

قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ

56:49 Say: "(Yes) verily, those of old, and those of later times.''

لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ

56:50 "All will surely be gathered together for appointed meeting of a known Day.''

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ

56:51 "Then verily, --- you the erring -- ones, the deniers!''

لآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ

56:52 "You verily, will eat of the trees of Zaqqum.''

فَمَالِـُونَ مِنْهَا الْبُطُونَ

56:53 "Then you will fill your bellies therewith,''

فَشَـرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

56:54. "And drink the Hamim on top of it.''

فَشَـرِبُونَ شُرْبَ الْهِيمِ

56:55 "And you will drink (that) like Al-Him!''

هَـذَا نُزُلُهُمْ يَوْمَ الدِّينِ

56:56 That will be their entertainment on the Day of Recompense!

Those on the Left and Their Recompense

After Allah mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ (٤١)

And those on the left How will be those on the left,

meaning, `What is the condition of those on the left,'

then explains His statement, by saying,

فِي سَمُومٍ ...

in **Samum**, means, a fierce hot wind,

... وَحَمِيمٍ (٤٢)

and **Hamim**. i.e., boiling water,

وَظِلٍّ مِّن يَحْمُومٍ (٤٣)

And a shadow from **Yahmum**,

the shadow of smoke, according to Ibn Abbas, Mujahid, Ikrimah, Abu Salih, Qatadah, As-Suddi and others.

In a similar statement, Allah said,

> انطَلِقُوۤاْ إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوۤاْ إِلَى ظِلٍّ ذِى ثَلَـثِ شُعَبٍ - لاَّ ظَلِيلٍ وَلاَ يُغْنِى مِنَ اللَّهَبِ - إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَـلَةٌ صُفْرٌ - وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
>
> "Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire.'' Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers. (77:29-34).
>
> Allah said in this Ayah وَظِلٍّ مِّن يَحْمُومٍ (And a shadow from **Yahmum**), meaning, black smoke,

لَّا بَارِدٍ وَلَا كَرِيمٍ (٤٤)

Neither **Barid** nor **Karim**,

> means, it neither brings soft, cool breeze nor appears clear.

Al-Hasan and Qatadah commented on Allah's statement, وَلَا كَرِيمٍ (nor **Karim**),

> "Its sight is not pleasant.''

Ad-Dahhak said,

"Every drink that is not fresh, is not **Karim** (pleasant).

Then, Allah the Exalted stated that they deserve this end,

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ (٤٥)

Verily, before that, they indulged in luxury,

meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

وَكَانُوا يُصِرُّونَ ...

And were persisting,

means, they persisted and did not intend to repent,

... عَلَى الْحِنثِ الْعَظِيمِ (٤٦)

in great sin.

in disbelief in Allah and claiming that the idols and rivals were gods besides Allah.

It means idolatry, according to Ibn Abbas.

This is also the meaning reported from Mujahid, Ikrimah, Ad-Dahhak, Qatadah, As-Suddi and others.

Allah said,

وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ (٤٧)

أَوَ آبَاؤُنَا الْأَوَّلُونَ (٤٨)

And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?''

They said this while denying and rejecting the idea that resurrection will ever occur.

Allah the Exalted said,

قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ (٤٩)

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ (٥٠)

Say:

"(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.''

meaning, `Say, O Muhammad, that the earlier and latter generations of the Children of Adam will be gathered for the Day of Resurrection and none of them will be left out.

Allah the Exalted said:

إِنَّ فِى ذلِكَ لآيَةً لِّمَنْ خَافَ عَذَابَ الاٌّخِرَةِ ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ

يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ

That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed. (11:103-105)

He also said here,

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ

All will surely be gathered together for appointed meeting of a known Day.

because that time is precisely designated and will not come late, early, nor increase or decrease.

Allah said,

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّآلُّونَ الْمُكَذِّبُونَ (٥١)

لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ (٥٢)

فَمَالِؤُونَ مِنْهَا الْبُطُونَ (٥٣)

Then verily, --- you the erring-ones, the deniers! You verily, will eat of the trees of **Zaqqum**. Then you will fill your bellies therewith.

indicating that they will be seized and made to eat from the **Zaqqum** tree until their stomachs become full,

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ (٥٤)

فَشَارِبُونَ شُرْبَ الْهِيمِ (٥٥)

And drink the **Hamim** on top of it. And you will drink (that) like **Al-Him**!

Hamim is boiling water, while **Al-Him** means thirsty camels, according to Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ikrimah.

As-Suddi said

"**Al-Him** is a disease that strikes camels, causing them to feel thirst, and they drink until they die.''

Therefore, he said, the people of Hell, will never quench their thirst from drinking **Hamim**.

Allah, the Exalted, said,

هَذَا نُزُلُهُمْ يَوْمَ الدِّينِ (٥٦)

That will be their entertainment on the Day of Recompense!

> \`this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.'

Allah the Exalted said in the case of the believers,

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ كَانَتْ لَهُمْ جَنَّـتُ الْفِرْدَوْسِ نُزُلاً

Verily, those who believe and do righteous good deeds, shall have the Gardens of **Al-Firdaws** (Paradise) for their entertainment. (18:107),

i.e., hospitality and honor.

نَحْنُ خَلَقْنَـكُمْ فَلَوْلاَ تُصَدِّقُونَ

56:57 We created you, then why do you believe not?

أَفَرَءَيْتُمْ مَّا تُمْنُونَ

56:58 Do you not see the semen you emit.

أَءَنتُمْ تَخْلُقُونَهُ أَم نَحْنُ الْخَـلِقُونَ

56:59 Is it you who create it, or are We the Creator?

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

56:60 We have decreed death to you all, and We are not outstripped,

عَلَى أَن نُّبَدِّلَ أَمْثَـلَكُمْ وَنُنشِئَكُمْ فِى مَا لاَ تَعْلَمُونَ

56:61 To transfigure you and create you in (forms) that you know not.

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الاٍّولَى فَلَوْلاَ تَذَكَّرُونَ

56:62 And indeed, you have already known the first form of creation, why then do you not remember?

Proof that Resurrection will occur

Allah asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said, أئِذَا مِتْنَا وكُنَّا تُرَابًا وَعِظَامًا أئِنَّا لَمَبْعُوثون (When we die and become dust and bones, shall we then indeed be resurrected?)

They said this statement in denial and discounting Resurrection.

Allah the Exalted said,

نَحْنُ خَلَقْنَاكُمْ ...

We created you,

meaning, `We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back'

Allah's statement,

... فَلَوْلَا تُصَدِّقُونَ (٥٧)

then why do you believe not?

`why do you not then believe in Resurrection?'

Then Allah said, while bringing forth evidence that Resurrection occurs,

أَفَرَأَيْتُم مَّا تُمْنُونَ (٥٨)

أَأَنتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ (٥٩)

Do you not see the semen you emit? Is it you who create it, or are We the Creator?

meaning, `do you make the semen remain in the wombs and create life from it therein, stage after stage? Or is Allah the One Who does all this'?

Allah said,

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ ...

We have decreed death to you all,

meaning, `We made death exist between you.'

Ad-Dahhak commented,

"Allah made the residents of the heavens and earth equal with regards to death.''

Allah said,

... وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠)

and We are not outstripped,

meaning, `We are never unable,'

عَلَى أَن نُّبَدِّلَ أَمْثَالَكُمْ ...

To transfigure you,

meaning, `to change your current shapes, on the Day of Resurrection,'

... وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ (٦١)

and create you in that you know not.

meaning, `out of shapes and forms.'

Allah the Exalted said,

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذكَّرُونَ (٦٢)

And indeed, you have already known the first form of creation, why then do you not remember?

meaning, `you know that Allah has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew?' Allah the Exalted said in other Ayat,

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27),

أَوَلاَ يَذْكُرُ الإِنْسَـنُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئاً

Does not man remember that We created him before, while he was nothing? (19:67),

أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Does not man see that We have created him from **Nutfah**. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation.

He says: "Who will give life to these bones after they are rotten and have become dust''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation.'' (36:77-79),

and,

أَيَحْسَبُ الإِنسَـنُ أَن يُتْرَكَ سُدًى

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَى

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى
فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالأُنثَى
أَلَيْسَ ذَلِكَ بِقَـدِرٍ عَلَى أَن يُحْيِىَ الْمَوْتَى

Does man think that he will be left neglected? Was he not a **Nutfah** of semen emitted? Then he became an **`Alaqah** (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead? (75:36-40)

أَفَرَءَيْتُم مَّا تَحْرُثُونَ

56:63 Do you not see what you sow?

أَءَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَرِعُونَ

56:64 Is it you that make it grow, or are We the Grower?

لَوْ نَشَآءُ لَجَعَلْنَاهُ حُطَـماً فَظَلْتُمْ تَفَكَّهُونَ

56:65 Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahun.

إِنَّا لَمُغْرَمُونَ

56:66 (Saying:) "We are indeed Mughramun!''

بَلْ نَحْنُ مَحْرُومُونَ

56:67 "Nay, but we are deprived!''

أَفَرَءَيْتُمُ الْمَآءَ الَّذِى تَشْرَبُونَ

56:68 Do you not see the water that you drink?

أَءَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ

56:69 Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down?

لَوْ نَشَآءُ جَعَلْنَـهُ أُجَاجاً فَلَوْلاَ تَشْكُرُونَ

56:70 If We willed, We verily could make it salty; why then do you not give thanks?

أَفَرَءَيْتُمُ النَّارَ الَّتِى تُورُونَ

56:71 Do you not see the fire which you kindle?

أَءَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ الْمُنشِئُونَ

56:72 Is it you who made the tree thereof to grow, or are We the Grower?

نَحْنُ جَعَلْنَـهَا تَذْكِرَةً وَمَتَـعاً لِّلْمُقْوِينَ

56:73 We have made it a Reminder, and an article of use for the Muqwin.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

56:74 Then glorify with praises the Name of your Lord, the Most Great.

Allah's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs

Allah the Exalted said,

أَفَرَأَيْتُم مَّا تَحْرُثُونَ (٦٣)

Do you not see what you sow?

in reference to tilling the earth and planting seeds inside it,

أَأَنتُمْ تَزْرَعُونَهُ ...

Is it you that make it grow,

`do you cause these seeds to grow inside the earth,'

... أَمْ نَحْنُ الزَّارِعُونَ (٦٤)

or are We the Grower.

Allah says, `rather it is We Who cause the seeds to remain firmly and grow inside the earth.'

Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

لَا تَقُولَنَّ: زَرَعْتُ وَلَكِنْ قُلْ: حَرَثْتُ

Do not say, "**Zara`tu** (I made it grew),'' but say, "**Harathtu** (I sowed tilled).''

Abu Hurayrah added, "Have you not heard Allah's statement,

أَفَرَأَيْتُم مَّا تَحْرُثُونَ - أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ -

Do you not see what you sow. Is it you that make it grow, or are We the Grower''

Allah the Exalted said,

لَوْ نَشَاء لَجَعَلْنَاهُ حُطَامًا...

Were it Our will, We could crumble it to dry pieces,

meaning, `We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would

turn them dry before they ripen and get ready to be harvested,'

... ا فَظَلْتُمْ تَفَكَّهُونَ (٦٥)

and you would be **Tafakkahun**.

Allah explained this statement by saying,

إِنَّا لَمُغْرَمُونَ (٦٦)

بَلْ نَحْنُ مَحْرُومُونَ (٦٧)

(Saying:) "We are indeed **Mughramun**! Nay, but we are deprived!''

Allah says, `if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed **Mughramun**, i.e., ruined.'

Mujahid and Ikrimah said that **Mughramun** means,

"being the subject of revenge."

Qatadah commented,

"You would say, `We were punished,' sometimes, and, `We were deprived,' some other times.''

Ikrimah said that `You will be

`You will blame each other (and yourselves),'

According to Al-Hasan, Qatadah and As-Suddi **Tafakkahun**' means,

"feel sorrow."

They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants).

Al-Kisa'i said,

"**Tafakkaha** is both the synonym and the antonym.''

The Arabs say **Tafakkahtu** when they mean that they have enjoyed something or felt grief.

Allah the Exalted said next,

أَفَرَأَيْتُمُ الْمَاء الَّذِي تَشْرَبُونَ (٦٨)

أَأَنتُمْ أَنزَلْتُمُوهُ مِنَ الْمُزْنِ ...

Do you not see the water that you drink. Is it you who cause it to come down from **Al-Muzn**?

meaning clouds, according to Ibn `Abbas, Mujahid and others.

Allah said,

... أَمْ نَحْنُ الْمُنزِلُونَ (٦٩)

or are We the Causer of it to come down?

Allah is stating that indeed He is the One Who causes the rain to fall,

لَوْ نَشَاء جَعَلْنَاهُ أُجَاجًا ...

(If We willed, We verily could make it salty;) meaning salty, sour, undrinkable and unfit for growing plants,

... فَلَوْلَا تَشْكُرُونَ (٧٠)

why then do you not give thanks?

`why do you not appreciate the favor Allah does for you by sending down the rain fresh, ready to consume,'

هُوَ الَّذِى أَنْزَلَ مِنَ السَّمَاءِ مَآءً لَّكُم مَّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

يُنبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَـبَ وَمِن كُلِّ الثَّمَرَتِ إِنَّ فِى ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought. (16:10-11)

Allah said,

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (٧١)

Do you not see the fire which you kindle.

`and the fire you start with the use of trees,'

أَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِؤُونَ (٧٢)

Is it you who made the tree thereof to grow, or are We the Grower?

meaning, `rather We have made kindling fire possible.'

The Arabs had two kinds of trees called **Al-Markh** and **Al-`Afar** (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them.

Allah's statement,

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً ...

We have made it a Reminder,

According to Mujahid and Qatadah, "of the Hellfire".

Qatadah said, "We were told that the Messenger of Allah said,

يَا قَوْمِ نَارُكُمْ هذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّم

O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.

They said, "O Allah's Messenger! This fire alone is sufficiently hot.''

The Messenger said,

إِنَّهَا قَدْ ضُرِبَتْ (بِالْمَاءِ) ضَرْبَتَيْنِ أَوْ مَرَّتَيْنِ حَتّى يَسْتَنْفِعَ بِهَا بَنُو آدَمَ وَيَدْنُوا مِنْهَا

It was submerged in the water twice so that the Children of `Adam would be able to benefit from it and draw closer to it.

This narration from Qatadah which is **Mursal**, was recorded by Imam Ahmad in his Musnad from Abu Hurayrah, from the Prophet;

إِنَّ نَارَكُمْ هذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْلَا ذلِكَ مَا جَعَلَ اللهُ فِيهَا مَنْفَعَةً لِأَحَد

Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allah would not have made benefit in it for anyone.

Imam Malik also recorded that Abu Hurayrah said that Allah's Messenger said,

نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّم

The fire that the Children of Adam kindle is one part out of seventy parts of the fire of Hell.

They said, "O Allah's Messenger! This fire alone is sufficiently hot.''

He said,

إِنَّهَا قَدْ فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا

(The fire of Hell) was made sixty-nine times hotter.

Al-Bukhari collected this Hadith from Malik and Muslim from Abu Az-Zinad.

Allah's statement,

... وَمَتَاعًا لِّلْمُقْوِينَ (٧٣)

and an article of use for the **Muqwin**.

Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and An-Nadr bin Arabi said,

"The meaning of **Al-Muqwin** is travelers.''

This is also what Ibn Jarir chose, and he said,

"From it comes the saying **Aqwat Ad-Dar** (the house has become empty), when its people traveled.''

Abdur-Rahman bin Zayd bin Aslam said that here **Al-Muqwi** means the hungry.

Layth bin Abi Sulaym reported that Mujahid said about the Ayah, وَمَتَاعًا لِّلْمُقْوِينَ (and an article of use for the **Muqwin**).

"For those who are present at their homes and travelers, for every kind of food that requires cooking by fire.''

Ibn Abi Najih also reported that Mujahid said,

"For the **Muqwin**, means, all people who enjoy (eating food cooked by fire).''

Similar was mentioned from Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allah's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has. Allah mentions this favor specifically in the case of travelers, even though everyone benefits from the fire.

Allah's statement,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤)

Then glorify with praises the Name of your Lord, the Most Great.

meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

فَلاَ أُقْسِمُ بِمَوَقِعِ النُّجُومِ

56:75 Fala! I swear by the Mawaqi` of the stars.

وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ

56:76 And verily that is indeed a great oath, if you but know.

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ

56:77 That (this) is indeed an honorable recitation.

فِى كِتَـبٍ مَّكْنُونٍ

56:78 In a Book Maknun.

لاَّ يَمَسُّهُ إِلاَّ الْمُطَهَّرُونَ

56:79. Which none touches but the pure ones.

تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ

56:80. A revelation from the Lord of all that exists.

أَفَبِهَـذَا الْحَدِيثِ أَنتُمْ مُّدْهِنُونَ

56:81 Is it such a talk that you are Mudhinun

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ

56:82 And you make your provision your denial!

Allah swears to the Greatness of the Qur'an

Allaw swears,

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (٧٥)

Fala! I swear by the **Mawaqi`** of the stars.

The usage of **La** (in **Fala**) is not an extra character without meaning, as some of the scholars of **Tafsir** say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when A'ishah, may Allah be pleased with her said, "**La** by Allah! Allah's Messenger did not touch any woman's hand at all. So in this way, the meaning is,

"No! I swear by the **Mawaqi`** of the stars. The matter is not as you people claim - about the Qur'an - that it is a result of magic or sorcery, rather it is an Honorable Qur'an.''

Ibn Jarir said,

"Some of the scholars of the Arabic language said that the meaning of, فَلَا أُقسِمُ (**Fala**! I swear) is, `The matter is not as you people have claimed.'

Then He renews the oath again by saying, `I swear.'''

Mujahid said, فَلَا أُقسِمُ بِمَوَاقِعِ النُّجُومِ (**Fala**! I swear by the **Mawaqi`** of the stars),

"The setting positions of the stars in the sky,''

and he said that it refers to the rising and setting positions. This was said by Al-Hasan, Qatadah and preferred by Ibn Jarir.

Qatadah also said that it means their positions.

Allah said,

وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ (٧٦)

And verily that is indeed a great oath, if you but know.

meaning, `this is a great vow that I -- Allah -- am making; if you knew the greatness of this vow,

you will know the greatness of the subject of the vow,'

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧)

That (this) is indeed an honorable recitation.

means, verily, this Qur'an that was revealed to Muhammad is a Glorious Book,

فِي كِتَابٍ مَّكْنُونٍ (٧٨)

In a Book **Maknun**.

meaning glorious; in a glorious, well-guarded, revered Book.

Ibn Jarir narrated that Isma`il bin Musa said that Sharik reported from Hakim, that is Ibn Jubayr, from Sa`id bin Jubayr, from Ibn `Abbas that about:

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩)

Which none touches but the pure ones.

he said, "The Book that is in heaven.''

Al-`Awfi reported from Ibn Abbas about, لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (Which none touches but the pure ones). that

`the pure ones' means: "The angels.''

Similar was said by Anas, Mujahid, Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Ash-Sha`tha' Jabir bin Zayd, Abu Nahik, As-Suddi, Abdur-Rahman bin Zayd bin Aslam and others.

Ibn Jarir narrated that Ibn `Abdul-A`la said that Ibn Thawr said that Ma`mar said from Qatadah about, لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (Which none touches but the pure ones), that he said,

"None can touch it, with Allah, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it.''

And he said,

"In the recitation of Ibn Mas`ud it is,

مَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (It is not touched, except by the pure ones).

Abu Al-Aliyah said, لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (Which none touches but the pure ones).

"It does not refer to you, because you are sinners!''

Ibn Zayd said,

"The Quraysh disbelievers claimed that the devils brought down the Qur'an. Allah the Exalted stated that only the pure ones touch the Qur'an, as He said:

وَمَا تَنَزَّلَتْ بِهِ الشَّيَـطِينُ

وَمَا يَنبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

And it is not the Shayatin who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it. (26:210-212)''

This saying is a good saying, and does not contradict those before it.

Allah said,

تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (٨٠)

A revelation from the Lord of all that exists.

meaning this Qur'an is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth.

Allah's statement,

أَفَبِهَذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ (٨١)

Is it such a talk that you are **Mudhinun**,

Al-`Awfi reported from Ibn Abbas that **Mudhinun** means,

"You do not believe in and deny.''

Similar to this was said by Ad-Dahhak, Abu Hazrah and As-Suddi.

Mujahid said, مُّدْهِنُونَ (**Mudhinun**) means

"You want to fill yourselves with and rely upon.''

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ (٨٢)

And you make your provision your denial!

some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude.

Ali bin Abi Talhah reported from Ibn Abbas that he recited it as:

وَتَجْعَلُونَ شُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ

And your show of your gratitude by denying!

Ibn Jarir narrated from Muhammad bin Bashshar, who narrated from Muhammad bin Ja`far, who narrated from Shu`bah, from Abu Bishr, from Sa`id bin Jubayr who said that Ibn Abbas said,

"It has never rained upon a people except that some of them became disbelievers by saying,

`Such and such position of a star sent rain!'''

And Ibn Abbas recited: وَتَجْعَلُونَ شُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ (And you show of your gratitude by denying).

This chain of narration is Sahih to Ibn Abbas.

In his Muwatta', Malik reported from Salih bin Kaysan, from Ubaydullah bin Abdullah bin Utbah bin Mas`ud, from Zayd bin Khalid Al-Juhani who said,

"The Prophet led us in the **Subh** (dawn) prayer at **Al-Hudaybiyah** after a rainy night. On completion of the prayer, he faced the congregation and said,

هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟

Do you know what your Lord has said (revealed)?

Those present replied, `Allah and His Messenger know best.'

He said,

قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَب

Allah has said,

"During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the mercy of Allah, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.''

This Hadith is recorded in the Two Sahihs, Abu Dawud and An-Nasa'i, all using a chain of narration in which Imam Malik was included.

Qatadah said,

> "Al-Hasan used to say, `How evil is that all that some people have earned for themselves from the Book of Allah, is denying it!'"
>
> Al-Hasan's statement means that such people gained no benefit from the Book of Allah because they denied it, as Allah said:
>
> أَفَبِهَـذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ
>
> وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ
>
> Is it such a talk that you **Mudhinun**, And you make your provision that you deny!

فَلَوْلاَ إِذَا بَلَغَتِ الْحُلْقُومَ

56:83 Then why do you not (intervene) when it reaches Al-Hulqum,

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ

56:84 And you at the moment are looking,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَـكِن لاَّ تُبْصِرُونَ

56:85 But We are nearer to him than you, but you see not,

فَلَوْلاَ إِن كُنتُمْ غَيْرَ مَدِينِينَ

56:86 Then why do you not -- if you are not Madinin?

تَرْجِعُونَهَآ إِن كُنتُمْ صَـدِقِينَ

56:87. Return the soul, if you are truthful?

When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur

Allah the Exalted said,

فَلَوْلَا إِذَا بَلَغَتِ ...

Then why do you not (intervene) when it reaches,

in reference to the soul,

... الْحُلْقُومَ (٨٣)

Al-Hulqum,

i.e., the throat, at the time of death.

Allah the Exalted said in other Ayat,

كَلاَّ إِذَا بَلَغَتِ التَّرَاقِىَ

وَقِيلَ مَنْ رَاقٍ

وَظَنَّ أَنَّهُ الْفِرَاقُ

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

Nay, when (the soul) reaches to the collar bone, and it will be said:

"Who can cure him (and save him from death)''

And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allah). (75:26-30)

Allah said here,

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ (٨٤)

And you at the moment are looking,

at the dying person and witnessing the stupor of death that he is experiencing,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ ...

But We are nearer to him than you,

with Our angels,

... وَلَكِن لَّا تُبْصِرُونَ (٨٥)

but you see not.

you cannot see the angels.

Allah the Exalted said in another Ayah,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَـهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَـسِبِينَ

He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

Then they are returned to Allah, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account. (6:61-62)

Allah's statement,

فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ (٨٦)

تَرْجِعُونَهَا ...

Then why do you not -- if you are not **Madinin** -- return the soul,

means, `Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense?'

Sa`id bin Jubayr and Al-Hasan Al-Basri said, فَلَوْلَا إِن كُنتُمْ غَيْرَ مَدِينِينَ (Then why do you not -- if you are not **Madinin**. ..),

"If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body''

Mujahid said that, غَيْرَ مَدِينِينَ (...if you are not **Madinin**), means,

"if you are not certain.''

... إِن كُنتُمْ صَادِقِينَ (٨٧)

if you are truthful?

فَأَمَّآ إِن كَانَ مِنَ الْمُقَرَّبِينَ

56:88 Then, if he be of the Muqarrabin,

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّـتُ نَعِيمٍ

56:89 Then Rawh, Rayhan and a Garden of Delights.

وَأَمَّآ إِن كَانَ مِنْ أَصْحَـبِ الْيَمِينِ

56:90 And if he be of those on the right,

فَسَلَـمٌ لَّكَ مِنْ أَصْحَـبِ الْيَمِينِ

56:91 Then Salam (peace) to you from those on the right.

وَأَمَّآ إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّآلِّينَ

56:92 But if he be of the denying, the erring,

فَنُزُلٌ مِّنْ حَمِيمٍ

56:93 Then for him is an entertainment with Hamim.

وَتَصْلِيَةُ جَحِيمٍ

56:94 And entry in Hellfire.

إِنَّ هَـذَا لَهُوَ حَقُّ الْيَقِينِ

56:95 Verily, this! This is an absolute truth with certainty.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

56:96 So, glorify with praises the Name of your Lord, the Most Great.

The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death.

- Either they are among the near believers or
- those below their rank on the right, or
- those who denied the truth, were led astray from the guidance and were ignorant about Allah.

Allah said,

فَأَمَّا إِن كَانَ ...

Then if he,

> in reference to the dying person,

... مِنَ الْمُقَرَّبِينَ (٨٨)

be of the **Muqarrabun**,

> who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ (٨٩)

then for him **Rawh**, **Rayhan** and a Garden of Delights.

> Theirs will be **Rawh** and **Rayhan**; and the glad tidings of these traits will be conveyed to them by the angels at the time of death.

We mentioned before the Prophet's Hadith narrated from Al-Bara' in which the angels of mercy say (to a dying, believing person),

> أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَه، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَان
>
> O good soul in the good body that you inhabited, come to **Rawh**, **Rayhan** and a Lord Who is not angry.

Ali bin Abi Talhah reported from Ibn Abbas,

> "**Rawh** means rest, and **Rayhan** means place of rest.''

Mujahid said similarly that **Rawh** means rest.

Abu Hazrah said that **Rawh** means: "Rest from the world.''

Sa`id bin Jubayr and As-Suddi said that it means to rejoice.

And from Mujahid, فَرَوْحٌ وَرَيْحَانٌ (**Rawh** and **Rayhan**) means:

> "Paradise and delights.''

Qatadah said that **Rawh** means mercy.

Ibn Abbas, Mujahid and Sa`id bin Jubayr said that **Rayhan** means provisions.

All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights, وَجَنَّةُ نَعِيمٍ (and a Garden of Delights).

Abu Al-`Aliyah said,

> "None of the near believers will depart (this life) until after he is brought a branch of the **Rayhan** of Paradise and his soul is captured in it.''

Muhammad bin Ka`b said,

> "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire.''

In the Sahih, it is recorded that the Messenger of Allah said,

> إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ، تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْش

> The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....

Imam Ahmad recorded that Ata' bin As-Sa'ib said,

"The first day I saw Abdur-Rahman bin Abi Layla, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, `So-and-so narrated to me that he heard the Messenger of Allah say,

مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَه

He who likes to meet Allah, Allah likes to meet him, and he who hates to meet Allah, Allah hates to meet him.

The people around him started weeping, and he asked them why they wept.

They said, `All of us hate death.'

He said,

لَيْسَ ذَاكَ، وَلَكِنَّهُ إِذَا احْتُضِرَ

It does not mean that. When one dies:

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ - فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ

Then, if he be of the near believers, then for him are **Rawh**, **Rayhan**, and a Garden of Delights.

and when this good news is conveyed to him, he likes to meet Allah the Exalted and Most Honored and Allah the Exalted and Most Honored likes, even more, to meet him,

وَأَمَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ

فَنُزُلٌ مِّنْ حَمِيمٍ

وَتَصْلِيَةُ جَحِيمٍ

But if he be of the denying, the erring, then for him is an entertainment with **Hamim**. And entry in Hellfire.

فَإِذَا بُشِّرَ بِذلِكَ كَرِهَ لِقَاءَ اللهِ،وَاللهُ تَعَالَى لِلِقَائِهِ أَكْرَه

and when this news is conveyed to him, he hates to meet Allah and Allah hates, even more, to meet him.''

This is the narration that Imam Ahmad collected; and in the Sahih, there is a Hadith with this meaning collected from A'ishah.

Allah's statement,

وَأَمَّا إِن كَانَ مِنَ أَصْحَابِ الْيَمِينِ (٩٠)

And if he be of those on the right,

means, if he, the dying person, is among those on the right,

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ (٩١)

Then **Salam** (peace) to you from those on the right,

meaning, the angels will deliver the good news to them by saying, "Peace be upon you,'' i.e., be calm, you will be led to safety, you are among those on the right, as Ikrimah said, "The angels will greet him with the **Salam** and convey to him the news that he is among those on the right.''

This is a good explanation, and it conforms with Allah's statement,

إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ اسْتَقَـمُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَلَـئِكَةُ أَلاَّ تَخَافُواْ وَلاَ تَحْزَنُواْ وَأَبْشِرُواْ بِالْجَنَّةِ الَّتِى كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَآؤُكُمْ فِى الْحَيَوةِ الدُّنْيَا وَفِى الاٌّخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ

> Verily, those who say: "Our Lord is Allah.'' and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful.'' (41:30-32).

Allah's statement,

وَأَمَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ (٩٢)

فَنُزُلٌ مِّنْ حَمِيمٍ (٩٣)

وَتَصْلِيَةُ جَحِيمٍ (٩٤)

But if he be of the denying, the erring, then for him is an entertainment with **Hamim** (boiling water) and entry in Hellfire.

> meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

فَنُزُلٌ (then for him is an entertainment), meaning, as a guest

مِّنْ حَمِيمٍ (with **Hamim**), that dissolves his intestines and skin,

وَتَصْلِيَةُ جَحِيمٍ (And entry in Hellfire). he will reside in Hellfire, which will engulf him from every direction.

Allah the Exalted said, next,

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٥)

Verily, this! This is an absolute truth with certainty.

meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٩٦)

So, glorify with praises the Name of your Lord, the Most Great.

Jabir narrated that the Messenger of Allah said,

مَنْ قَالَ: سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّة

He who says, "Glory be to Allah the Magnificent and with His praise!'' then a date tree will be planted for him in Paradise.

This Hadith was collected by At-Tirmidhi and An-Nasa'i; At-Tirmidhi said, "**Hasan Gharib**.''

Al-Bukhari recorded in his book (Sahih) that Abu Hurayrah said that the Messenger of Allah said,

كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمنِ:

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيم

(There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to **Ar-Rahman**:

"Glory be to Allah and with His praise, glory be to Allah the Magnificent.''

The Group, with the exception of Abu Dawud, collected this.

This is the end of the Tafsir of Surah **Al-Waqi`ah**, all praise and thanks are due to Allah and all the favors come from Him.

Al-Hadid

Revealed in Madinah

The Virtues of Surat Al-Hadid

Imam Ahmad recorded that Irbad bin Sariyah said that the Messenger of Allah used to recite **Al-Musabbihat** before he went to sleep, saying,

إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ

In them there is an Ayah that is better than a thousand Ayat.

Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith; At-Tirmidhi said, "**Hasan Gharib**.''

The Ayah referred to in this Hadith is -- and Allah knows best --

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is **Al-Awwal** and **Al-Akhir**, **Az-Zahir** and **Al-Batin**. And He is the All-Knower of everything. (57:3)

Allah willing, we will again mention this subject. Upon Allah we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سَبَّحَ لِلَّهِ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

57:1 Whatever is in the heavens and the earth glorifies Allah -- and He is the Almighty, All-Wise.

لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ يُحْىِ وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

57:2 His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.

هُوَ الاٌّوَّلُ وَالاٌّخِرُ وَالظَّـهِرُ وَالْبَـطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

57:3 He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.

Everything that exists glorifies Allah and mentioning some of His Attributes

Allah states,

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

Whatever is in the heavens and the earth glorifies Allah -- and He is the Almighty, All-Wise.

In this Ayah, Allah states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants.

Allah said in another Ayah,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

> The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. (17:44)

And His saying:

وَهُوَ الْعَزِيزُ and He is the Almighty, meaning the One to Whom all things submit humility,

الْحَكِيمُ All-Wise, in His creating, commanding and legislating,

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ...

His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;

> He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills,

... وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢)

and He is Able to do all things.

> whatever He wills, is, and whatever He does not will, will never be.

He said,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ...

He is **Al-Awwal** and **Al-Akhir**, **Az-Zahir** and **Al-Batin**.

This is the Ayah indicated in the Hadith of Irbad bin Sariyah that is better than a thousand Ayat.

Abu Dawud recorded that Abu Zamil said,

"I mentioned to Ibn Abbas that I felt something in my heart.

He said, `Doubts' and then laughed.

Next, he said, `No one can escape this.

Allah the Exalted stated,

فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَـبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ

So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. (10:94)'

He then said to me, `When you feel any of this in your heart, recite,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is **Al-Awwal** and **Al-Akhir**, **Az-Zahir** and **Al-Batin**. And He is the All-Knower of everything.'''

There are about ten and some odd number of different sayings collected from the scholars of **Tafsir** regarding the explanation of this Ayah.

Al-Bukhari said,

"Yahya said,

`Az-Zahir: knowing all things,

Al-Batin: knowing all things.'''

Our Shaykh Al-Hafiz Al-Mizzi said, "Yahya is Ibn Ziyad Al-Farra', who authored a book entitled Ma`ani Al-Qur'an.''

There are Hadiths mentioned about this. Among them, Imam Ahmad recorded that Abu Hurayrah said that

the Messenger of Allah would recite this supplication while going to bed,

اللَّهُمَّ رَبَّ السَّموَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ،

رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالِقَ الْحَبِّ وَالنَّوَى، لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ،

أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

O Allah, Lord of the seven heavens and Lord of the Magnificent Throne!

Our Lord, and the Lord of everything, Revealer of the **Tawrah**, the **Injil** and the **Furqan**, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over.

O Allah! You are

- **Al-Awwal**, nothing is before You;
- **Al-Akhir**, nothing is after You;
- **Az-Zahir**, nothing is above You; and
- **Al-Batin**, nothing is below You.

Remove the burden of debt from us and free us from poverty.

Muslim recorded this Hadith via Sahl, who said,

"Abu Salih used to order us to lay on our right side when we were about to sleep, and then say,

اللَّهُمَّ رَبَّ السَّموَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ،

رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرَ أَنْتَ آخِذٌ بِنَاصِيَتِهِ،

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ

O Allah, Lord of the seven heavens and Lord of the Magnificent Throne!

Our Lord, and the Lord of everything, Revealer of the **Tawrah**, the **Injil** and the **Furqan**, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over.

O Allah! You are **Al-Awwal**, nothing is before You; **Al-Akhir**, nothing is after You; **Az-Zahir**, nothing is above You; and **Al-Batin**, nothing is below You.

Remove the burden of debt from us and free us from poverty.

And he used to narrate that from Abu Hurayrah from the Prophet.''

هُوَ الَّذِى خَلَقَ السَّمَـوَتِ وَالأٌّرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

57:4 He it is Who created the heavens and the earth in six Days and then rose (Istawa) over the Throne.

يَعْلَمُ مَا يَلِجُ فِى الأٌّرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيهَا

He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.

لَّهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ وَإِلَى اللَّهِ تُرْجَعُ الاٌّمُورُ

57:5 His is the kingdom of the heavens and the earth. And to Allah return all the matters.

يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ

57:6. He merges night into day, and merges day into night,

وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

and He has full knowledge of whatsoever is in the breasts.

Allah's Knowledge, Power and Kingdom are Limitless

Allah states,

that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of Surat Al-A`raf, so it is not necessary to repeat the meaning here.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ...

He it is Who created the heavens and the earth in six Days and then rose (**Istawa**) over the Throne.

Allah the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the

explanation of Surah **Al-A`raf**, so it is not necessary to repeat the meaning here.

Allah's statement,

... يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ ...

He knows what goes into the earth,

indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

... وَمَا يَخْرُجُ مِنْهَا ...

and what comes forth from it,

of plants, vegetation and fruits.

Allah the Exalted said in another Ayah,

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

And with Him are the keys of all that is hidden, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

Allah's statement,

... وَمَا يَنزِلُ مِنَ السَّمَاء ....

and what descends from the heaven,

pertains to rain, snow, hail and whatever Allah decides descends from heaven of decisions and commandments brought down by the honorable angels.

Allah's statement,

.. وَمَا يَعْرُجُ فِيهَا ...

and what ascends thereto, (refers to angels and deeds).

In the Sahih, there is a Hadith in which the Prophet said,

يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ

> To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.

Allah said,

... وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٤)

And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.

> meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,
>
> أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
>
> No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts. (11:5)
>
> Allah the Exalted said,
>
> سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day. (13:10)

Surely, there is no deity worthy of worship, except Allah.

In the Sahih, there is a Hadith in which the Messenger of Allah answered Jibril, when he asked him about **Ihsan**:

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

To worship Allah as if you see Him, and even though you cannot see Him, He surely sees you.

Allah's statement,

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الأمُورُ (٥)

His is the kingdom of the heavens and the earth. And to Allâh return all the matters.

asserts that Allah is the King and Owner of this life and the Hereafter.

Allah said in another Ayah,

وَإِنَّ لَنَا لَلاٌّخِرَةَ وَالاٍّولَى

And truly, unto Us (belong) the last (Hereafter) and the first (this world). (92:13)

Surely, Allah is praised for this attribute, just as He said in other Ayat,

وَهُوَ اللَّهُ لا إِلَـهَ إِلاَّ هُوَ لَهُ الْحَمْدُ فِى الاٍّولَى وَالاٌّخِرَةِ

And He is Allah, **La ilaha illa Huwa**, all praise is His in the first and in the last. (28:70)

and,

الْحَمْدُ لِلَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَلَهُ الْحَمْدُ فِى الاٌّخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

> All the praise is Allah's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware. (34:1)

Allah owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَـمَةِ فَرْداً

> There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection. (19:93-95)

This is why Allah said here,

... وَإِلَى اللَّهِ تُرْجَعُ الأمُورُ

And to Allah return all the matters.

> meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills.
>
> Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allah will multiply it up to ten times,
>
> وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً
>
> (and gives from Him a great reward. (4:40)

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَـسِبِينَ

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account. (21:47)

Allah's statement,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

He merges night into day, and merges day into night,

meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

... وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٦)

and He has full knowledge of whatsoever is in the breasts.

He knows the secrets, no matter how concealed they are.

ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ

57:7 Believe in Allah and His Messenger, and spend of that whereof He has made you trustees.

فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ

And such of you as believe and spend, theirs will be a great reward.

وَمَا لَكُمْ لاَ تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُواْ بِرَبِّكُمْ

57:8 And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord;

وَقَدْ أَخَذَ مِيثَـقَكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

and He has indeed taken your covenant, if you are real believers.

هُوَ الَّذِى يُنَزِّلُ عَلَى عَبْدِهِ ءَايَـتٍ بَيِّنَـتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمَـتِ إِلَى النُّورِ

57:9 It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light.

وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

And verily, Allah is to you full of kindness, Most Merciful.

وَمَا لَكُمْ أَلاَّ تُنفِقُواْ فِى سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَـوَتِ وَالاٌّرْضِ

57:10 And what is the matter with you that you spend not in the cause of Allah? And to Allah belongs the heritage of the heavens and the earth.

لاَ يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَـتَلَ أُوْلَـئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُواْ مِن بَعْدُ وَقَـتَلُواْ

Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards.

وَكُلاًّ وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

But to all Allah has promised the best. And Allah is All-Aware of what you do.

مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

57:11 Who is he that will lend Allah a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.

Ordering Faith and encouraging spending

Allah the Exalted says,

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ ...

Believe in Allah and His Messenger, and spend of that whereof He has made you trustees.

Allah the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allah encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allah commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard.

Allah's statement, **مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ** (of that whereof He has made you trustees),

> indicates that you - mankind -- will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allah with their wealth, and thus acquire more happiness than you on account of what Allah has granted them.

They might disobey Allah, and in this case you will have helped them commit evil and transgression.

Imam Ahmad recorded that Abdullah bin Ash-Shikhkhir said,

"I came to Allah's Messenger as he was reciting **مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ** (abundance diverts you) and saying,

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِن مَالِكَ إِلَّا مَاأَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟

The Son of Adam claims, "My wealth, my wealth.'' But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward.

Muslim also collected with the addition:

وَمَا سِوَى ذَلِكَ، فَذَاهِبٌ وَتَارِكُهُ لِلنَّاس

Other than that, you will go away from it and leave it behind for other people.

Allah's statement,

فَالَّذِينَ آمَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ (٧)

And such of you as believe and spend, theirs will be a great reward.

encourages having faith and spending in acts of obedience.

Allah the Exalted said,

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ ...

And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord;

meaning,

what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?

And we have reported the Hadith through different routes in the beginning of the explanation on the chapter on Faith in Sahih Al-Bukhari, wherein one day the Messenger of Allah said to his Companions,

أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟

Who do you consider among the believers as having the most amazing faith?

They said, "The angels.''

He said,

وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟

And what prevents them from believing when they are with their Lord?

They said, "Then the Prophets.''

He said,

وَمَالَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟

What prevents them from believing when the revelation comes down to them?

They said, "Then us.''

He said,

وَمَالَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلَكِنْ أَعْجَبُ الْمُؤْمِنِينَ إِيمَانًا، قَوْمٌ يَجِيئُونَ بَعْدَكُمْ، يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا

What prevents you from believing, when I am amongst you Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.

We mentioned a part of this Hadith when explaining Allah's statement in Surah **Al-Baqarah**, الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ (who believe in the **Ghayb** (unseen), (2:3)

Allah's statement,

... وَقَدْ أَخَذَ مِيثَاقَكُمْ ...

and He has indeed taken your covenant,

is similar to another of His statements,

وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَـقَهُ الَّذِى وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا

And remember Allah's favor to you and His covenant with which He bound you when you said: "We hear and we obey.'' (5:7),

which refers to giving the pledge of allegiance to the Prophet.

Ibn Jarir said that the covenant mentioned here, is that taken from mankind, when they were still in Adam's loin.

This is also the opinion of Mujahid, and Allah knows best.

... إِن كُنتُم مُّؤْمِنِينَ (٨)

if you are real believers.

Allah said,

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ ...

It is He Who sends down manifest Ayat to His servant,

clear proofs, unequivocal evidences and plain attestations,

... لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ...

that He may bring you out from darkness into light.

from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

... وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَّحِيمٌ (٩)

And verily, Allah is to you full of kindness, Most Merciful.

by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allah commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith.

Allah again encouraged them to spend,

وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ...

And what is the matter with you that you spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth.

means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

وَمَآ أَنفَقْتُمْ مِّن شَىْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

And whatsoever you spend of anything, He will replace it. And He is the best of providers. (34:39),

and,

مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ

whatever is with you, will be exhausted, and whatever is with Allah will remain. (16:96)

Therefore, those who trust in and depend on Allah will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allah will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allah's statement,

... لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ...

Not equal among you are those who spent before the conquering and fought.

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought.

Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islam. After Makkah was conquered, Islam spread tremendously throughout the known world and people embraced the religion of Allah en masse.

Similarly He said:

... أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ...

Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).

The majority considers the Conquest here to be the conquest of Makkah.

Ash-Sha`bi and several others said that the Ayah refers to the treaty at **Al-Hudaybiyyah**. There is proof for this opinion found in a Hadith from Anas, collected by Imam Ahmad. Anas said,

"Khalid bin Al-Walid and Abdur-Rahman bin Awf had a dispute. Khalid said to Abdur-Rahman, You boast about days (battles) that you participated in before us.'

When the news of this statement reached the Prophet he said,

> دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقْتُمْ مِثْلَ أُحُدٍ أَوْ مِثْلَ الْجِبَالِ ذَهَبًا، مَا بَلَغْتُمْ أَعْمَالَهُم
>
> Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) **Uhud**, (or equal to the mountains), you will not reach the level of their actions.''

It is a known fact that Khalid bin Al-Walid, whom the Prophet addressed this statement to, embraced Islam during the period between the treaty of **Al-Hudaybiyyah** and the conquering of Makkah.

The dispute between Khalid and Abdur-Rahman occurred because of the battle of Bani Jadhimah. The Prophet sent Khalid bin Al-Walid to them after the conquest of Makkah, and they said, "**Saba'na**,'' instead of saying, "**Aslamna**'' (we embraced Islam). So Khalid ordered their execution and the execution of their prisoners (of war); Abdur-Rahman bin Awf and Abdullah bin Umar opposed him. This is the reason behind the dispute that occurred between Khalid and Abdur-Rahman. But in the Sahih, the Messenger of Allah said,

لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَه

None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as **Uhud**, it would not reach

the level of them equal to an amount as much as one **Mudd** of one of them or half of it.

Allah said,

... وَعَدَ اللَّهُ الْحُسْنَى ...

But to all Allah has promised the best (reward).

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even though some of them vary in rank and earn a better reward than others as Allah said,

لاَّ يَسْتَوِى الْقَـعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِى الضَّرَرِ وَالْمُجَـهِدُونَ فِى سَبِيلِ اللَّهِ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَـهِدِينَ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ عَلَى الْقَـعِدِينَ دَرَجَةً وَكُـلاًّ وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَـهِدِينَ عَلَى الْقَـعِدِينَ أَجْراً عَظِيماً

Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good, but Allah has preferred by a great reward those who strive hard and fight, above those who sit (at home). (4:95)

There is a Hadith in the Sahih that states,

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلَ خَيْر

The strong believer is better and more beloved to Allah than the weak believer; both have goodness in them.

The Prophet ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way,

the latter is not dismissed as being degraded in the Hadith. Therefore, the Prophet ended his statement by praising the second type -- the weak believers -- after giving preference to the first type.

Allah said:

... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٠)

And Allah is All-Aware of what you do.

meaning, since Allah is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allah does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits.

This is found in the Hadith,

سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ

Spending one Dirham is preceded over a hundred thousand.

There is no doubt that the people of faith consider Abu Bakr As-Siddiq to be the person who has the best share according to the meaning of this Ayah. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allah, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allah be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allah

Allah said,

مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا ...

Who is he that will lend Allah a handsome loan?

Umar bin Al-Khattab said that this Ayah refers to spending in Allah's cause.

It was also said that it pertains to spending on children.

> What is correct is that it is more general than that. So all those who spend in the cause of Allah with good intentions and a sincere heart, then they fall under the generality of this Ayah. This is why Allah the Exalted said:
>
> مَّن ذَا الَّذِي يُقْرِضُ اللّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ ...
>
> Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying), and in another Ayah, أَضْعَافًا كَثِيرَةً (many times) (2:245),
>
> meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abi Hatim recorded that Abdullah bin Masud said,

> "When this Ayah, مَّن ذَا الَّذِي يُقْرِضُ اللّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ (Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) was revealed, Abu Ad-Dahdah Al-Ansari said, `O Allah's Messenger! Does Allah ask us for a loan' The Prophet said,
>
> Yes, O Abu Ad-Dahdah.
>
> He said, `Give me your hand, O Allah's Messenger,'
>
> and the Prophet placed his hand in his hand.
>
> Abu Ad-Dahdah said, `Verily, I have given my garden as a loan to my Lord.'

He had a garden that contained six hundred date trees; his wife and children were living in that garden too.

Abu Ad-Dahdah went to his wife and called her, Umm Ad-Dahdah!'

She said, `Here I am.'

He said, `Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.'

She said, `That is a successful trade, O Abu Ad-Dahdah!'

She then transferred her goods and children.

The Messenger of Allah said,

كَمْ مِنْ عَذْقٍ رَدَاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاح

How plentiful are the sweet date clusters that Abu Ad-Dahdah has in Paradise!''

In another narration, the Prophet said,

رُبَّ نَخْلَةٍ مُدَلَّاةٍ، عُرُوقُهَا دُرٌّ وَيَاقُوتٌ، لِأَبِي الدَّحْدَاح فِي الْجَنَّة

How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Dahdah!

... وَلَهُ أَجْرٌ كَرِيمٌ (١١)

and he will have a honorable reward.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِم

57:12 On the Day you shall see the believing men and the believing women -- their light running forward before them and in their right hands.

بُشْرَاكُمُ الْيَوْمَ جَنَّـتٌ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever!

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Truly, this is the great success!

يَوْمَ يَقُولُ الْمُنَـفِقُونَ وَالْمُنَـفِقَـتُ لِلَّذِينَ ءَامَنُواْ انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ

57:13 On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!''

قِيلَ ارْجِعُواْ وَرَآءَكُمْ فَالْتَمِسُواْ نُوراً فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ

It will be said: "Go back to your rear! Then seek a light!'' So, a wall will be put up between them, with a gate therein.

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَـهِرُهُ مِن قِبَلِهِ الْعَذَابُ

Inside it will be mercy, and outside it will be torment.

يُنَـدُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ

57:14 (The hypocrites) will call the believers: "Were we not with you'?'

قَالُوا۟ بَلَى وَلَـكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغرَّتْكُمُ الاٌّمَانِىُّ حَتَّى جَآءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ

The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allah came to pass. And the deceiver deceived you in regard to Allah.''

فَالْيَوْمَ لاَ يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلاَ مِنَ الَّذِينَ كَفَرُوا۟ مَأْوَاكُمُ النَّارُ هِىَ مَوْلَـكُمْ وَبِئْسَ الْمَصِيرُ

57:15 So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allah the Exalted states,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

On the Day you shall see the believing men and the believing women --

Allah the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds.

As reported from Abdullah bin Mas`ud who exlained this ayah:

... يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ ...

their light running forward before them,

"They will pass over the **Sirat** according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times.''

Ibn Abi Hatim and Ibn Jarir collected this Hadith.

Ad-Dahhak commented on the Ayah,

"Everyone will be given a light on the Day of Resurrection. When they arrive at the **Sirat**, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allah, `O our Lord! Perfect our light for us.'''

Allah's statement, وَبِأَيْمَانِهِم (and in their right hands), Ad-Dahhak said:

"Their Books of Records.''

As Allah said:

فَمَنْ أُوتِىَ كِتَـبَهُ بِيَمِينِهِ

So whosoever is given his record in his right hand. (17:71)

Allah said,

... بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

Glad tidings for you this Day! Gardens under which rivers flow,

meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

... خَالِدِينَ فِيهَا ...

to dwell therein forever!,

you will remain therein forever,''

... ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١٢)

Truly, this is the great success!

The Condition of the Hypocrites on the Day of Resurrection

Allah said,

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ ...

On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!''

Allah informs us in this Ayah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allah and His Messenger, obeyed Allah's commands and avoided His prohibitions.

Al-`Awfi, Ad-Dahhak and others reported from Ibn Abbas:

"When the people are gathering in darkness, Allah will send light, and when the believers see the light they will march towards it. This light will be their guide from Allah to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allah will extinguish the light for the hypocrites and they will say (to the believers), انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ (Wait for us! Let us get something from your light). The believers will reply (قِيلَ) by saying, ارْجِعُوا وَرَاءكُمْ (Go back to your rear!) to the dark area you were in, and فَالْتَمِسُوا نُورًا (Then seek a light!) look for a light there!'''

Allah said,

... فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ (١٣)

So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.

Al-Hasan and Qatadah said that the wall mentioned here is located between Paradise and Hellfire.

Abdur-Rahman bin Zayd bin Aslam said that the wall mentioned in this Ayah is the wall that Allah described in His statement,

وَبَيْنَهُمَا حِجَابٌ

> And between them will be a (barrier) screen. (7:46)

Similar was reported from Mujahid and others, and it is correct.

Allah said,

بَاطِنُهُ فِيهِ الرَّحْمَةُ (Inside it will be mercy), meaning, Paradise and all that is in it,

وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ (and outside it will be torment). meaning, the Hellfire,

This is according to Qatadah, Ibn Zayd and others.

Allah said,

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ...

(The hypocrites) will call the believers: "Were we not with you?''

> meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers Did we not stand with you

on Mount **`Arafah** (during **Hajj**), participate in battle by your side and perform all types of acts of worship with you?''

... قَالُوا بَلَى ...

The believers will reply: "Yes!...''

The believers will answer the hypocrites by saying, "Yes, you were with us,

... وَلَكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ ...

But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes, ''

Qatadah said,

وَتَرَبَّصْتُمْ (you looked forward to destruction), "Of the truth and its people.''

وَارْتَبْتُمْ (and you doubted), that Resurrection occurs after death,

وَغَرَّتْكُمُ الْأَمَانِيُّ (and you were deceived by false hopes),

meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

... حَتَّى جَاء أَمْرُ اللَّهِ ...

till the command of Allah came to pass.

meaning: you remained on this path until death came to you,

... وَغَرَّكُم بِاللَّهِ الْغَرُورُ (١٤)

And the deceiver deceived you in regard to Allah.

`the deceiver' being Shaytan.

Qatadah said,

"They were deceived by Ash-Shaytan. By Allah! They remained deceived until Allah cast them into Hellfire.''

The meaning here is that the believers will answer the hypocrites by saying,

"You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allah, little.''

Mujahid commented,

"The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!''

Allah's statement,

فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ...

So, this Day no ransom shall be taken from you, nor of those who disbelieved.

Allah's statement, مَأْوَاكُمُ النَّارُ (Your abode is the Fire).

means, the Fire is your final destination and to it will be your return for residence,

... هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ (١٥)

That is your protector, and worst indeed is that destination.

meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ

57:16 Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah?

وَمَا نَزَلَ مِنَ ٱلْحَقِّ

And that which has been revealed of the truth,

وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَـٰسِقُونَ

lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened. And many of them were rebellious.

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا

57:17 Know that Allah gives life to the earth after its death!

قَدْ بَيَّنَّا لَكُمُ ٱلْأَيَـٰتِ لَعَلَّكُمْ تَعْقِلُونَ

Indeed We have made clear the Ayat to you, if you but understand.

Encouraging Khushu` and the Prohibition of imitating the People of the Scriptures

Allah asks,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ ...

> Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah? And that which has been revealed of the truth,

> Allah asks, `Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey.

Muslim recorded that Abdullah bin Mas`ud said,

> "Only four years separated our acceptance of Islam and the revelation of this Ayah, in which Allah subtly admonished us,
>
> أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ
>
> Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah''

This is the narration Muslim collected, just before the end of his book.

An-Nasa'i also collected this Hadith in the Tafsir of this Ayah.

Allah's statement,

... وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ...

Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened,

> Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making

their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats,

... وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (١٦)

And many of them were rebellious.

meaning, in action;

therefore, their hearts are corrupt and their actions are invalid, just as Allah the Exalted said,

فَبِمَا نَقْضِهِم مِّيثَـقَهُمْ لَعنَّـهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَضِعِهِ وَنَسُواْ حَظًّا مِّمَّا ذُكِرُواْ بِهِ

So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. (5:13)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allah's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do.

This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters.

Allah the Exalted said,

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (١٧)

Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.

This Ayah indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'an. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them.

All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَـتِ وَأَقْرَضُواْ اللَّهَ قَرْضاً حَسَناً يُضَـعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

57:18 Verily, those who give Sadaqat, men and women, and lend Allah handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.

وَالَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهِ أُوْلَـئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

57:19. And those who believe in Allah and His Messengers. they are the Siddiqun (true believers) and the martyrs with their Lord. They shall have their reward and their light.

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَايَـتِنَآ أُوْلَـئِكَ أَصْحَـبُ الْجَحِيمِ

But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.

Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allah the Exalted says

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا ...

Verily, those who give **Sadaqat**, men and women,

Allah the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

... اللَّهَ قَرْضًا حَسَنًا ...

and lend Allah handsome loan,

meaning, they give in charity with a good heart seeking the pleasure of Allah. They do not seek worldly rewards or appreciation from those to whom they give in charity.

Allah's statement,

... يُضَاعَفُ لَهُمْ ...

it shall be increased manifold,

indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

... وَلَهُمْ أَجْرٌ كَرِيمٌ (١٨)

and theirs shall be an honorable good reward.

theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination.

Allah's statement,

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمُ الصِّدِّيقُونَ ...

And those who believe in Allah and His Messengers -- they are the **Siddiqun**.

> This completes His description of those who have faith in Him and in His Messengers, by describing them as **Siddiqun**, true believers.

Al-Awfi reported from Ibn Abbas about وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمُ الصِّدِّيقُونَ (And those who believe in Allah and His Messengers -- they are the **Siddiqun**) that its meaning does not continue to the next Ayah, وَالشُّهَدَاء عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ (and the martyrs (are) with their Lord. They shall have their reward and their light).

Abu Ad-Duha (stopped after he) recited, أُوْلَئِكَ هُمُ الصِّدِّيقُونَ (they are the **Siddiqun**), then initiated recitation: وَالشُّهَدَاء عِندَ رَبِّهِمْ (and the martyrs (are) with their Lord).

Masruq, Ad-Dahhak, Muqatil bin Hayyan and others said similarly.

Al-A`mash narrated from Abu Ad-Duha from Masruq from Abdullah bin Mas`ud commented on Allah's statement, أُوْلَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاء عِندَ رَبِّهِمْ (they are the **Siddiqun**, and the martyrs with their Lord),

> "They are of three categories,'' meaning
>
> - there are those who spend in charity,
> - the **Siddiqun** and
> - the martyrs.
>
> Allah the Exalted said,
>
> وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَـئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّـلِحِينَ
>
> And whoso obey Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the **Siddiqin**, the martyrs, and the righteous. (4:69)

Therefore, Allah made a distinction between the **Siddiqin** and the martyrs, indicating that they are of two distinct categories, so there is no doubt that **Siddiq** is a better status than the martyr.

Imam Malik bin Anas recorded in his Muwatta' that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الْأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُم

The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.

On that the people said, "O Allah's Messenger! Are these lofty mansions for the Prophets whom none else can reach''

The Prophet replied,

بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِين

No! By Him in Whose Hand is my soul! these are for men who believe in Allah and believe in the Messengers.

Al-Bukhari and Muslim also collected this Hadith.

Allah's statement,

... وَالشُّهَدَاء عِندَ رَبِّهِمْ ...

and the martyrs with their Lord.

means that they will be in the gardens of Paradise, as recorded in the Sahih:

إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلَاعَةً فَقَالَ: مَاذَا تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرُدَّنَا إِلَى الدَّار

الدُّنْيَا فَنُقَاتِلَ فِيكَ فَنُقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي قَدْ قَضَيْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُون

> The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said,
>
> `Do you want anything''
>
> They said, "We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time.''
>
> Allah said, "I have decreed that they shall not be returned to it again.''

Allah's statement,

... لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ...

They shall have their reward and their light,

> means that Allah will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imam Ahmad recorded that Umar bin Al-Khattab said that he heard the Messenger of Allah say,

الشُّهَدَاءُ أَرْبَعَةٌ:

رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ فَقُتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هكَذَا

> There are four ranks of martyrs.
>
> - The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allah and is killed. This is the type that

the people will look up to (his level in Paradise), like this.

The Prophet raised his head until his cap fell off his head, and the same happened to Umar.

The Prophet continued,

وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ، فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ.

وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الثَّالِثَةِ.

وَالرَّابِعُ رَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَة

- The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade.

- The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allah until he is killed. This is the third category.

- And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allah, and is killed. This is the fourth category.

`Ali bin Al-Madini also reported this Hadith and said, "This Egyptian chain is Salih useful.''

At-Tirmidhi said, "**Hasan Gharib**.''

Allah's statement,

... وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ (١٩)

But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.

mentions the destination and the condition of the miserable ones, after Allah mentioned the destination and rewards of the happy ones.

اعْلَمُوا أَنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِى الأَمْوَلِ وَالأَوْلْـدِ

57:20 Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.

كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرّاً ثُمَّ يَكُونُ حُطَاماً

(It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw.

وَفِى الأَخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَنٌ

But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure.

وَمَا الْحَيَوةُ الدُّنْيَآ إِلاَّ مَتَـعُ الْغُرُورِ

And the life of this world is only a deceiving enjoyment.

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ

57:21 Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.

This Life of this World is Fleeting Enjoyment

Allah the Exalted degrades the significance of this life and belittles it by saying,

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ...

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.

meaning, this is the significance of this life to its people, just as He said in another Ayah,

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَـمِ وَالْحَرْثِ ذَلِكَ مَتَـعُ الْحَيَوةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَأَبِ

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him. (3:14)

Allah the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

... كَمَثَلِ غَيْثٍ ...

Like a rain (**Ghayth**),

which is the rain that comes down to mankind, after they had felt despair.

Allah the Exalted said in another Ayah,

وَهُوَ الَّذِى يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُواْ

And He it is Who sends down the **Ghayth** (rain) after they have despaired. (42:28)

Allah's statement,

... أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ...

thereof the growth is pleasing to the tiller;

meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

... ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ...

afterwards it dries up and you see it turning yellow; then it becomes straw.

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust.

This is the parable of this worldly life, it starts young, then matures and then turns old and feeble.

This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability.

Allah the Exalted said,

اللَّهُ الَّذِى خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةٍ ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful. (30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

... وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (٢٠)

But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allah and His good pleasure.

Allah the Exalted said, وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (And the life of this world is only a deceiving enjoyment). meaning,

this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imam Ahmad recorded that Abdullah said that the Messenger of Allah said,

لَلْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِك

Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.

Al-Bukhari collected this Hadith through the narration of Ath-Thawri.

This Hadith indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allah the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status.

Allah the Exalted said,

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ ...

Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,

Allah the Exalted said in another Ayah,

وَسَارِعُواْ إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have **Taqwa**. (3:133)

Allah said here,

... أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢١)

prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.

> meaning, "This, that Allah has qualified them for, is all a part of His favor, bounty and compassion.''

We mentioned a Hadith collected in the Sahih in which the poor emigrants said to the Messenger,

> "O Allah's Messenger! The wealthy people will get higher grades and permanent enjoyment.''
>
> He asked, Why is that?
>
> They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it.''
>
> The Prophet said,
>
> أَفَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ:
>
> تُسَبِّحُونَ
>
> وَتُكَبِّرُونَ
>
> وَتُحَمِّدُونَ
>
> دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِين
>
> Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you, none would overtake you and be better than you, except those who might do the same. Say,
>
> > "Glorious is Allah,''
> >
> > "Allah is Most Great,'' and
> >
> > "Praise be to Allah,''
> >
> > thirty three times each after every prayer.

They later came back and said, "Our wealthy brethren heard what we did and they started doing the same.''

Allah's Messenger said,

ذلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاء

This is the favor of Allah that He gives to whom He wills.

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى الاٌّرْضِ وَلاَ فِى أَنفُسِكُمْ إِلاَّ فِى كِتَـبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

57:22 No calamity occurs in the earth nor in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.

لِّكَيْلاَ تَأْسَوْاْ عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُواْ بِمَآ ءَاتَـكُمْ وَاللَّهُ

57:23 In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.

لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

And Allah likes not prideful boasters.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِىُّ الْحَمِيدُ

57:24 Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allah is Rich, Worthy of all praise.

Everything that affects Mankind, is duly measured and destined

Allah reminds of His measuring and deciding the destiny of all things before He created the creation,

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ ...

No calamity occurs on the earth nor in yourselves,

meaning, `there is nothing that touches you or happens in existence,'

... إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا ...

but it is inscribed in the Book of Decrees before We bring it into existence.

meaning, `before We created the creation and started life.'

Qatadah commented on this Ayah,

مَا أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ (No calamity occurs on the earth) refers to famine,

while,

وَلَا فِي أَنفُسِكُمْ (or nor in yourselves) refers to suffering and diseases.''

He also said,

"We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allah forgives is even more.''

This great, honorable Ayah provides clear evidence to the misguidance of the cursed **Qadariyyah** sect, who deny Allah's Preordainment and His knowledge of everything before it occurs.

Imam Ahmad recorded that Abdullah bin Amr bin Al-`As said,

"I heard the Messenger of Allah say,

قَدَّرَ اللهُ الْمَقَادِيرَ قَبلَ أَنْ يَخْلُقَ السَّموَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةَ

Allah ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.''

Muslim collected this Hadith in his Sahih with the addition:

وَكَانَ عَرْشُهُ عَلَى الْمَاء

And His Throne was over the water.

At-Tirmidhi also collected it and said, "**Hasan Sahih**.''

Allah's statement,

... إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٢٢)

Verily, that is easy for Allah.

means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him.

Verily, Allah knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

Ordering Patience and Gratitude

Allah said,

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ...

In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.

meaning, `We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to

Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.'

It is also recited: مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا أَتَاكُمْ (nor rejoice over that which came to you), meaning, come to you.

According to the recitation, آتَاكُمْ, it means (which has been given to you. Both meanings are related.

Allah says here, `do not boast before people about what Allah has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allah destined them for you and provided them for you as provisions. Therefore, do not use what Allah has granted you as a reason to boast and become arrogant with others.'

Allah's statement,

... وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣)

And Allah likes not prideful boasters.

meaning, who acts arrogantly with other people.

Ikrimah commented by saying,

"Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience.''

Censuring the Stinginess

Allah the Exalted then said,

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ...

Those who are misers and enjoin miserliness upon people.

meaning those who commit evil and encourage people to commit it,

... وَمَن يَتَوَلَّ ...

And whosoever turns away,

from abiding by Allah's commandments and obeying Him,

... فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٤)

then Allah is Rich, Worthy of all praise.

As Musa, peace be upon him, said,

إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الاٌّرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

> If you disbelieve you and all on earth together, then verily, Allah is Rich, Owner of all praise. (14:8)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

57:25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizan that mankind may keep up justice.

وَأَنزْلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَـفِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ

And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen.

إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Verily, Allah is Powerful, Almighty.

The Prophets were given Miracles and Sent with truth and Justice

Allah the Exalted said next,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ ...

Indeed We have sent Our Messengers with clear proofs.

in reference to the miracles, the unequivocal evidences and the plain proofs,

... وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ ...

and revealed with them the Scripture,

which contains the true text,

... وَالْمِيزَانَ ...

and the **Mizan**,

that is, justice, according to Mujahid, Qatadah and others.

This Ayah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allah said in other Ayat,

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ

Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers), (11:17)

فِطْرَةَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا

Allah's **Fitra** (religion) with which He has created mankind. (30:30)

and,

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

> And the heaven: He has raised it high, and He has set up the **Mizan**. (55:7)

This is why Allah said here,

... لِيَقُومَ النَّاسُ بِالْقِسْطِ ...

that mankind may keep up justice,

> truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allah said,

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً

> And the Word of your Lord has been fulfilled in truth and in justice. (6:115),

> His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِهَـذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلا أَنْ هَدَانَا اللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ

> All praise is due to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth. (7:43)

The Benefits of Iron

Allah said,

... وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ ...

And We brought forth iron wherein is mighty power, as well as many benefits for mankind,

> meaning, `We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.'

Allah's Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him, containing arguments against the idolators and explaining **Tawhid** with detail and proofs. When the evidence was established against those who defied the Messenger, Allah decreed the **Hijrah**. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'an.

Imam Ahmad and Abu Dawud recorded that Abdullah bin Umar said that the Messenger of Allah said,

> بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذِّلَّةُ والصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُم

> I was sent with the sword just before the Hour so that Allah be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.

> This is why Allah the Exalted said, **فِيهِ بَأْسٌ شَدِيدٌ** (wherein is mighty power), in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth, **وَمَنَـٰفِعُ لِلنَّاسِ** (as well as many benefits for mankind), meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood.

Allah's statement,

... وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ...

that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen.

> meaning, whose intention by carrying weapons is the defense of Allah (His religion) and His Messenger,

... إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢٥)

Verily, Allah is Powerful, Almighty.

> meaning, surely, Allah is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allah does not need mankind's help, but He ordered **Jihad** to test people with each other.

وَلَقَدْ أَرْسَلْنَا نُوحاً وَإِبْرَهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَـبَ

57:26 And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and Scripture.

فَمِنْهُمْ مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

And among them there are some who are guided; but many of them are rebellious.

ثُمَّ قَفَّيْنَا عَلَى ءَاثَـرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَـهُ الإِنجِيلَ

57:27 Then, We sent after them Our Messengers, and We sent `Isa the son of Maryam, and gave him the Injil.

وَجَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

And We ordained in the hearts of those who followed him, compassion and mercy.

وَرَهْبَانِيَّةً ابتَدَعُوهَا مَا كَتَبْنَـهَا عَلَيْهِمْ إِلاَّ ابْتِغَآءَ رِضْوَنِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَـَاتَيْنَا الَّذِينَ ءَامَنُواْ مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَـسِقُونَ

But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.

Many of the Nations of the Prophets were Rebellious

Allah says,

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُم مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٦)

And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.

Allah the Exalted states that since He sent Nuh, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrahim, Allah's Khalil, peace be upon him, were from Ibrahim's offspring.

Allah the Exalted said in another Ayah:

وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

and placed in their offspring Prophethood and Scripture. (29:27)

The last among the Prophets of the Children of Israel was `Isa, son of Mary, who prophesied the good news of the coming of Muhammad, peace and blessings be upon them both.

Allah the Exalted said,

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ ...

Then, We sent after them Our Messengers, and We sent 'Isa the son of Maryam, and gave him the **Injil**.

referring to the **Injil** that Allah revealed to him,

... وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ ...

And We ordained in the hearts of those who followed him, i.e., the disciples,

... رَأْفَةً ...

compassion (and tenderness),

... وَرَحْمَةً ...

and mercy. (toward the creatures).

Allah's statement,

... وَرَهْبَانِيَّةً ابْتَدَعُوهَا ...

But the monasticism which they invented for themselves,

refers to the monasticism that the Christian nation invented,

... مَا كَتَبْنَاهَا عَلَيْهِمْ ...

We did not prescribe for them,

`We -- Allah -- did not ordain it for them, but they chose it on their own.'

There are two opinions about the meaning of,

... إِلَّا ابْتِغَاء رِضْوَانِ اللَّهِ ...

only to please Allah therewith,

- The first is that they wanted to please Allah by inventing monasticism.

Sa`id bin Jubayr and Qatadah said this.

- The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allah.''

Allah's statement,

... فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ...

but that they did not observe it with the right observance.

meaning, they did not abide by what they ordered themselves to do.

This Ayah criticizes them in two ways:

- first, they invented in things in their religion, things which Allah did not legislate for them.

- The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allah, the Exalted and Most Honored.

An-Nasa'i -- and this is his wording - recorded that Ibn Abbas said,

"There were kings after `Isa who changed the **Tawrah** and the **Injil** when there were still believers who recited **Tawrah** and the **Injil**. Their kings were told,

`We were never confronted by more severe criticism and abuse than of these people.' --

they recite the Ayah,

وَمَن لَّمْ يَحْكُم بِمَآ أنزَلَ اللَّهُ فَأُوْلَـئِكَ هُمُ الْكَـفِرُونَ

> And whosoever does not judge by what Allah has revealed, such are the disbelievers. (5:44),

> as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Ayat our way and believe in them our way.'

The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original **Tawrah** and **Injil** to using the corrupted version only.

They said,

> `Why do you want us to do that, let us be.'

Some of them said,

> `Build a narrow elevated tower for us and let us ascend it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.'

Another group among them said,

> `Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.'

Another group among them said,

> `Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.'

These groups said this, even though they all had supporters among their tribes. It is about this that Allah the Exalted and Most Honored sent down this Ayah,

... وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاء رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ...

(But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance.) '''

Then Allah says,

... فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٧)

So, We gave those among them who believed, their (due) reward; but many of them are rebellious.

Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

لِكُلِّ نَبِيَ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَ

Every Prophet has **Rahbaniyyah** (monasticism); **Jihad** in the cause of Allah, the Exalted and Most Honored, is the **Rahbaniyyah** of this **Ummah**.

Al-Hafiz Abu Ya`la collected this Hadith and in this narration, the Prophet said,

لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ الله

Every **Ummah** has **Rahbaniyyah**; **Jihad** in the cause of Allah is the **Rahbaniyyah** of this **Ummah**.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said that a man came to him and asked him for advice, and Abu Sa`id said that he asked the same of Allah's Messenger. Abu Sa`id said, "So, I advise you to

- adhere by the **Taqwa** of Allah, because it is the chief of all matters.

- Fulfill the obligation of **Jihad**, because it is the **Rahbaniyyah** of Islam.

- Take care of remembering Allah and reciting the Qur'an, because it is your closeness (or status) in the heavens and your good fame on earth.''

Only Imam Ahmad collected this Hadith.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

57:28 O you who believe!

اتَّقُواْ اللَّهَ وَءَامِنُواْ بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُوراً تَمْشُونَ بِهِ

Have Taqwa of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight).

وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.

لِّئَلاَّ يَعْلَمَ أَهْلُ الْكِتَـبِ أَلاَّ يَقْدِرُونَ عَلَى شَىْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ

57:29 So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah, and that (His) grace is in His Hand to bestow it on whomsoever He wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Allah is the Owner of great bounty.

The Believers of the People of the Scriptures will earn Double their Rewards

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ ...

Earlier we mentioned a Hadith that An-Nasa'i collected from Ibn Abbas that this Ayah is about the People of the Scriptures who believe in Islam, and that they will earn double their reward if they do so. There is an Ayah in Surat Al-Qasas to support this meaning. Also, there is a Hadith from Ash-Sha`bi from Abu Burdah from his father from Abu Musa Al-Ash`ari that the Messenger of Allah said,

ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ:

- رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ،

- وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ فَلَهُ أَجْرَانِ،

- وَرَجُلٌ أَدَّبَ أَمَتَهُ فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ

Three will get their reward twice.

- A believer from the People of the Scriptures who has been a true believer in his Prophet and then believes in me, will get a double reward.

- A slave who fulfills Allah's rights and obligations as well as the duties of his master, will get a double reward.

- A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.

This Hadith is recorded in the Two Sahihs.

Ad-Dahhak, Utbah bin Abi Hakim and others agreed with Ibn Abbas in this, and Ibn Jarir preferred it.

Allah the Exalted said in another Ayah,

يـأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O you who believe! If you have **Taqwa** of Allah, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allah is Owner of the great bounty. (8:29)

Sa`id bin Abdul-`Aziz said,

Umar bin Al-Khattab asked a Jewish rabbi, `What is the maximum a reward would be increased for you'

He replied, `A **Kifl** (portion) which is about three hundred and fifty good merits.'

So `Umar said, `Praise be to Allah who gave us two **Kifls**.'

Then Sa`id mentioned Allah's saying:

... يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ ...

He will give you a double portion of His mercy,

Sa`id said, "And the two **Kifls** on Friday are similar to that.''

This was recorded by Ibn Jarir.

This view has support from the Hadith that Imam Ahmad recorded from Abdullah bin Umar that the Messenger of Allah said,

مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الصُّبْحِ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟

أَلَا فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ:

مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الظُّهْرِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟

أَلَا فَعَمِلَتِ النَّصَارَى،

ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ؟

أَلَا فَأَنْتُمُ الَّذِينَ عَمِلْتُمْ،

فَغَضِبَ النَّصَارَى وَالْيَهُودُ

وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً،

قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ شَيْئًا؟

قَالُوا: لَا،

قَالَ: فَإِنَّمَا هُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاء

The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, "Who will work for me from the Dawn prayer until midday for one Qirat (a special weight of gold) each.''

So, the Jews worked.

The person asked, "Who will do the work for me from the **Zuhr** prayer to the time of the **`Asr** prayer for one Qirat each'.'

So, the Christians worked.

Then the person asked, "Who will do the work for me from **`Asr** prayer until sunset for two Qirat each.''

You are those who did this work.

The Jews and the Christians got angry and said, "We did more work, but got less wages.''

Allah said, "Have I been unjust to you with your reward''

They said, "No.''

So, Allah said, "Then it is My grace which I bestow on whomever I will.''

Al-Bukhari collected this Hadith.

Al-Bukhari recorded that Abu Musa said that the Prophet said,

مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ،

فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلٌ،

فَقَالَ لَهُمْ: لَا تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا،

فَأَبَوْا وَتَرَكُوا وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمُ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ،

فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَّوُا الْعَصْرَ قَالُوا: مَا عَمِلْنَا بَاطِلٌ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ.

فَقَالَ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ،

فَأَبَوْا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَكْمَلُوا أُجْرَةَ الْفَرِيقَيْنِ كِلَيْهِمَا،

فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هذَا النُّور

The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage.

So, they worked until midday and said, `We are not in need of the wages that you promised and our work was in vain.'

So, the man said, `Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.'

However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), `Complete the work for the rest of the day and I will give you the same wage I promised the first batch.'

So, they worked until the time of the **`Asr** prayer and said, `Whatever we have done is in vain and we forfeit the wages you promised us.'

He said to them, `Complete your day's work, for only a small part of the day remains.'

However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches.

This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islam).

Al-Bukhari was alone in recording it.

Allah the Exalted said;

... وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٢٨)

and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.

Allah the Exalted said;

لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ ...

So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah,

meaning, so that they become sure that they cannot prevent what Allah gives, or give what Allah prevents,

... وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاء وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩)

and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of great bounty.

This is the end of the Tafsir of Surah **Al-Hadid**, all praise is due to Allah, and all favors come from Him.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Mujadilah

Revealed in Madinah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِى إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمآ

58:1 Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both.

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Verily, Allah is All-Hearer, All-Seer.

Reason for revealing this Surah

Allah says,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (١)

Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.

Imam Ahmad recorded that A'ishah said,

> "All praise be to Allah, Who hears all voices.
>
> The woman who disputed, came to the Prophet and argued with him while I was in another part of the room, unable to hear what she said. Allah the Exalted and Most Honored revealed this Ayah,
>
> قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ......
>
> (Indeed Allah has heard the statement of her that disputes with you concerning her husband ....) till the end of this Ayah."
>
> Al-Bukhari collected this Hadith without a chain of narration in the Book of **Tawhid** in his Sahih.
>
> An-Nasa'i, Ibn Majah, Ibn Abi Hatim and Ibn Jarir also collected this Hadith.

In the narration that Ibn Abi Hatim collected, A'ishah said,

> "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha`labah said while some of it I could not hear. She was complaining to Allah's Messenger about her husband. She said,
>
> `O Allah's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the **Ziharon** me!
>
> O Allah! I complain to you.'
>
> Soon after, Jibril brought down this Ayah, قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا (Indeed Allah has heard the statement of her that disputes with you concerning her husband),''

She added, "Her husband was Aws bin As-Samit.''

ٱلَّذِينَ يُظَـٰهِرُونَ مِنكُمْ مِّن نِّسَآئِهِمْ مَّا هُنَّ أُمَّهَـٰتِهِمْ

58:2 Those among you who make their wives unlawful to them by Zihar they cannot be their mothers.

إِنْ أُمَّهَـٰتُهُمْ إِلاَّ اللاَّئِى وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَراً مِّنَ الْقَوْلِ وَزُوراً

None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie.

وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

And verily, Allah is Oft-Pardoning, Oft-Forgiving.

وَالَّذِينَ يُظَـٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا

58:3 And those who make unlawful to them (their wives) by Zihar and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other.

ذَلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

That is an admonition to you. And Allah is All-Aware of what you do.

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا

58:4 And he who finds not, must fast two successive months before they both touch each other.

فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِيناً

And he who is unable to do so, should feed sixty of the poor.

ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِ

That is in order that you may have perfect faith in Allah and His Messenger.

وَتِلْكَ حُدُودُ ٱللَّهِ وَلِلْكَـٰفِرِينَ عَذَابٌ أَلِيمٌ

These are the limits set by Allah. And for disbelievers, there is a painful torment.

Az-Zihar and the Atonement for It

Imam Ahmad recorded that Khuwaylah bint Tha`labah said,

"By Allah! Allah sent down the beginning of Surah **Al-Mujadilah** in connection with me and `Aws bin As-Samit.

He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger,

`You are like my mother's back to me.'

He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said,

`No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allah and His Messenger issue judgement about our case.'

He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man. I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allah. I told him what happened and kept complaining to him of the ill treatment I received from `Aws. He said,

يَاخُوَيْلَةُ، ابْنُ عَمِّكِ شَيْخٌ كَبِيرٌ، فَاتَّقِي اللهَ فِيه

O Khuwaylah! Your cousin is an old man, so have **Taqwa** of Allah regarding him.

By Allah! Before I departed, parts of the Qur'an were revealed about me. Allah's Messenger felt the hardship upon receiving the revelation as he usually did and then became relieved. He said to me,

يَا خُوَيْلَةُ، قَدْ أَنْزَلَ اللهُ فِيكِ وَفِي صَاحِبِكِ قُرْآنًا

O Khuwaylah! Allah has revealed something about you and your spouse. He recited to me, **قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ** (Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer), until, **وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ** (And for disbelievers, there is a painful torment). He then said to me,

مُرِيهِ فَلْيُعْتِقْ رَقَبَةً

Command him to free a slave.

I said, `O Allah's Messenger! He does not have any to free.'

He said,

فَلْيَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ

Let him fast for two consecutive months.

I said, `By Allah! He is an old man and cannot fast.'

He said,

فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا وَسْقًا مِنْ تَمْرٍ

Let him feed sixty poor people a **Wasq** of dates.

I said, `O Allah's Messenger! By Allah, he does not have any of that.'

He said,

فَإِنَّا سَنُعِينُهُ بِعَرَقٍ مِنْ تَمْرٍ

We will help him with a basket of dates.

I said, `And I, O Allah's Messenger! I will help him with another.'

He said,

قَدْ أَصَبْتِ وَأَحْسَنْتِ فَاذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ، ثُمَّ اسْتَوْصِي بِابْنِ عَمِّكِ خَيْرًا

You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.

I did that.'''

Abu Dawud also collected this Hadith in the Book of Divorce in his Sunan, according to which her name is Khawlah bint Tha`labah. She is also known as Khawlah bint Malik bin Tha`labah, and Khuwaylah. All these are close to each other, and Allah knows best. This is what is correct about the reason behind revealing this Surah. Therefore,

Allah's statement,

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم ...

Those among you who make their wives unlawful to them by **Zihar**.

refers to **Zihar**, which is derived from **Az-Zahr**, meaning, the back. During the time of **Jahiliyyah**, when one wanted to declare **Zihar** towards his wife, he would say, "To me, you are like the back of my mother.''

That was one way they issued divorce during that time. Allah allowed this **Ummah** to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of **Jahiliyyah**.

Allah said,

... مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ...

they cannot be their mothers. None can be their mothers except those who gave them birth.

> meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him.

This is why Allah said,

... وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا ...

And verily, they utter an ill word and a lie.

meaning, false and sinful speech,

... وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ (٢)

And verily, Allah is Oft-Pardoning, Oft-Forgiving.

> meaning, `what you used to do during the time of **Jahiliyyah**, and what accidentally slips out of your mouth, unintentionally.'

Allah's statement,

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا ...

And those who make unlawful to them (their wives) by **Zihar** and wish to free themselves from what they uttered,

Ash-Shafi`i said,

> "It means to keep her for a while after the **Zihar**, without divorcing her, even though his is able to do so.''

Ahmad bin Hanbal said,

> "To return to having sexual relations with her or to merely intend to do so, but only after he pays

the expiation mentioned in the Ayah for his statement.''

It has been quoted from Malik that

it is the intention to have sexual relations or to keep her or actually having sexual intercourse.

Sa`id bin Jubayr said that this Ayah, ثُمَّ يَعُودُونَ لِمَا قَالُوا (and wish to free themselves from what they uttered),

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Hasan Al-Basri said that

it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation.

Ali bin Abi Talhah reported from Ibn Abbas about Allah's statemen,

... مِّن قَبْلِ أَن يَتَمَاسَّا ...

before they touch each other.

"The `touching' refers here to sexual intercourse.''

Similar was said by Ata', Az-Zuhri, Qatadah and Muqatil bin Hayyan.

Az-Zuhri added,

"He is not to kiss or touch her until he pays the expiation.''

The Sunan compilers recorded from Ikrimah, from Ibn Abbas that a man said,

"O Allah's Messenger! I pronounced **Zihar** on my wife, but then had sexual intercourse with her before I paid the expiation.''

The Messenger said,

مَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ الله

May Allah grant you His mercy, what made you do that?

He said, "I saw the adornment she was wearing shining in the moon's light.''

The Prophet said,

فَلَا تَقْرَبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللهُ عَزَّ وَجَل

Then do not touch her until you do what Allah the Exalted and Most Honored has ordered you to do.

At-Tirmidhi said, "**Hasan Gharib Sahih**.''

Abu Dawud and An-Nasa'i also recorded it.

Allah said,

... فَتَحْرِيرُ رَقَبَةٍ ...

(the penalty) in that case is the freeing of a slave,

indicating the necessity of freeing a slave before they touch each other.

This Ayah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

... ذَلِكُمْ تُوعَظُونَ بِهِ ...

That is an admonition to you.

meaning, a warning to threaten you in this case.

... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٣)

And Allah is All-Aware of what you do.

meaning, He is All-Knower in what brings you benefit.

Allah's statement,

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ...

And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.

> is explained by the Hadiths that prescribe these punishments in this order, just as in the Hadith collected in the Two Sahihs about the man who had sexual intercourse with his wife during the day, in Ramadan.

Allah said,

... ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ...

That is in order that you may have perfect faith in Allah and His Messenger.

> meaning, `We legislated this punishment so that you acquire this trait,'

... وَتِلْكَ حُدُودُ اللَّهِ ...

These are the limits set by Allah.

> meaning, the things that He has forbidden, so do not transgress them,

... وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (٤)

And for disbelievers, there is a painful torment.

> meaning, those who do not believe and do not abide by the rulings of Islamic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ وَقَدْ

58:5 Verily, those who oppose Allah and His Messenger will be disgraced as those before them were disgraced.

أَنزَلْنَآ ءَايَـتٍ بَيِّنَـتٍ وَلِلْكَـفِرِينَ عَذَابٌ مُّهِينٌ

And We have sent down clear Ayat. And for the disbelievers is a disgraceful torment.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيُنَبِّئُهُمْ بِمَا عَمِلُواْ أَحْصَـهُ اللَّهُ وَنَسُوهُ

58:6 On the Day when Allah will resurrect them all together and inform them of what they did. Allah has kept account of it, while they have forgotten it.

وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

And Allah is Witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَـثَةٍ

58:7 Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa of three

إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ

but He is their fourth, nor of five but He is their sixth ,nor of less than that or more but He is with them wheresoever they may be.

ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُواْ يَوْمَ الْقِيَـمَةِ إِنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.

Explaining the Punishment of the Enemies of the Religion

Allah states that those who defy Him and His Messenger and contradict His commandments,

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ...

Verily, those who oppose Allah and His Messenger,

Allah states that those who defy Him and His Messenger and contradict His commandments,

... كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ ...

will be disgraced as those before them were disgraced,

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

... وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ ...

And We have sent down clear Ayat.

meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

... وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٥)

And for the disbelievers is a disgraceful torment.

meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allah.

Allah the Exalted said,

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا ....

On the Day when Allah will resurrect them all together,

referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

.. فَيُنَبِّئُهُم بِمَا عَمِلُوا ...

and inform them of what they did.

He will tell them all that they did in detail, whether good or evil,

... أَحْصَاهُ اللَّهُ وَنَسُوهُ ...

Allah has kept account of it, while they have forgotten it.

meaning, Allah recorded and kept all these actions, even though they have forgotten what they did,

... وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (٦)

And Allah is Witness over all things.

meaning, nothing escapes His knowledge, and no matter is hidden from Him or escapes His complete observation.

Allah's Knowledge encompasses Creation

Then Allah the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ ...

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no **Najwa** of three,

i.e., secret consultation of three,

... إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِن ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ...

but He is their fourth --- nor of five but He is their sixth --- nor of less than that or more but He is with them wheresoever they may be.

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though

He has better knowledge of it and hears them perfectly, as Allah said;

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ

Know they not that Allah knows their secret ideas, and their **Najwa**, and that Allah is the All-Knower of the unseen. (9:78),

أَمْ يَحْسَبُونَ أَنَّا لاَ نَسْمَعُ سِرَّهُمْ وَنَجْوَهُم بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

Or do they think that We hear not their secrets and their private **Najwa** And Our messengers are by them to record. (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this "with'' refers to Allah's knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

... ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٧)

And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.

Imam Ahmad commented,

"Allah began the Ayah (58:7) by mentioning His knowledge and ended it by mentioning His knowledge.''

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى

58:8 Have you not seen those who were forbidden to hold secret counsels,

ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَـجَوْنَ بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ

and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger.

وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ

And when they come to you, they greet you with a greeting wherewith Allah greets you not,

وَيَقُولُونَ فِى أَنفُسِهِمْ لَوْلاَ يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا

and say within themselves: "Why should Allah punish us not for what we say'' Hell will be sufficient for them; they will enter therein.

فَبِئْسَ الْمَصِيرُ

And worst indeed is that destination!

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ إِذَا تَنَاجَيْتُمْ فَلاَ تَتَنَـجَوْا۟ بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَـجَوْا۟ بِالْبِرِّ وَالتَّقْوَى

58:9 O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwa;

وَاتَّقُوا۟ اللَّهَ الَّذِى إِلَيْهِ تُحْشَرُونَ

and have Taqwa of Allah unto Whom you shall be gathered.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَـٰنِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْئًا إِلاَّ بِإِذْنِ اللَّهِ

58:10 Secret counsels are only from Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And in Allah let the believers put their trust.

The Evil of the Jews

Ibn Abi Najih reported from Mujahid,

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ ...

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden,

He said, "The Jews.''

Similar was said by Muqatil bin Hayyan, who added,

"The Prophet had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet advised them to abandon their evil secret talks, but they did not listen and kept on holding the **Najwa**. Allah the Exalted sent down this Ayah in their case,

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ ...

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden.''

Allah's statement,

... وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ...

and conspired together for sin and wrongdoing and disobedience to the Messenger.

means, they used to talk to each other,

بِالْإِثْمِ for sin, which involves themselves,

وَالْعُدْوَانِ and wrongdoing, which effects others. They speak about disobedience and defying of the Messenger, with persistence and recommending each other to follow their way,

... وَإِذَا جَاؤُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ...

And when they come to you, they greet you with a greeting wherewith Allah greets you not,

Ibn Abi Hatim recorded that A'ishah said,

"Some Jews came to the Prophet and greeted him by saying, `**As-Sam Alayka**, O Abul-Qasim.'

So I said to them, `**wa `Alaykum As-Sam** (the same death be upon you).'

The Prophet said,

يَا عَائِشَةُ إِنَّ اللهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّش

O A'ishah, Allah does not like rudeness and foul speech.

I said, `Didn't you hear them say, `**As-Sam Alayka**'

He said,

أَوَ مَا سَمِعْتِ أَقُولُ: وَعَلَيْكُم

Didn't you hear me answering them back by saying, `**Wa `Alaykum** (And the same upon you)'

Allah the Exalted then sent down this Ayah,

... وَإِذَا جَاؤُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ...

And when they come to you, they greet you with a greeting wherewith Allah greets you not,''

The narration collected in the Sahih states that A'ishah said,

"And be upon you the death, disgrace and curse.''

The Messenger of Allah said to her,

إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِينَا

Allah accepts our supplication against them, but not theirs against us.

Ibn Jarir recorded that Anas bin Malik said,

"A Jew passed by Allah's Messenger, who was sitting with his Companions, he greeted them and they greeted him back. Allah's Messenger then said to his Companions,

هَلْ تَدْرُونَ مَا قَالَ؟

Do you know what he just said?

They said, `He said: **As-Salam**, O Allah's Messenger.'

The Prophet said,

بَلْ قَالَ: سَامٌ عَلَيْكُم

Rather he said, **Sam `Alaykum**. (meaning, `may you disgrace your religion')

Allah's Messenger then said,

رُدُّوه

Bring him back,

and when he was brought back, the Prophet asked him,

أَقُلْتَ: سَامٌ عَلَيْكُمْ؟

Did you say: **Sam `Alaykum**?

He said, `Yes.'

The Prophet then said,

إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْك

When the people of the Book greet you, say, `**Wa `Alaykum**' (meaning, `and the same on you too).

The basis for the Hadith of Anas is in the Sahih and similar to this Hadith of A'ishah is in the Sahih.

Allah said,

... وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ...

and say within themselves: "Why should Allah punish us not for what we say''

means, the Jews say these words, changing the meaning of the Islamic greeting, into an abusive statement, and then say, `Had he been a Prophet, Allah would have punished us for what we said. Allah knows what we conceal. Therefore, if Muhammad were a Prophet, Allah would have sent His punishment on us sooner, in this life.'

Allah the Exalted replied,

... حَسْبُهُمْ جَهَنَّمُ ...

Hell will be sufficient for them;

Hell should be sufficient for them in the Hereafter,

... يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ (٨)

they will enter therein. And worst indeed is that destination!

Imam Ahmad recorded that Abdullah bin `Amr said,

> the Jews used to say, "**Sam `Alayka**,'' to Allah's Messenger. They would say then within themselves, "Why does Allah not punish us for what we say'' This Ayah was later revealed,
>
> ... وَإِذَا جَاؤُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ
>
> And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say'' Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!

Its chain of narration is **Hasan**, but they (Al-Bukhari and Muslim) did not collect it.

Manners of the Najwa, (Secret Counsel)

Allah the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ ...

O you who believe!

When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,

> meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

... وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (٩)

but do it for **Al-Birr** and **Taqwa**; and have **Taqwa** of Allah unto Whom you shall be gathered.

> and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allah the Exalted said,

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٠)

An-Najwa are only from the Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits. And in Allah let the believers put their trust.

> Allah states that secret talks, where the believers feel anxious, are **مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا** (only from Shaytan, in order that he may cause grief to the believers).
>
> meaning, that those who hold such counsels do so because of the lures of the devil, **لِيَحْزُنَ الَّذِينَ آمَنُوا** (in order that he may cause grief to the believers).
>
> The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allah wills it.
>
> Those who are the subject of evil **Najwa**, should seek refuge in Allah and put his trust in Him, for none of it will harm them, Allah willing. The **Sunnah** also forbids the **Najwa** so that no Muslim is bothered by it.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Messenger of Allah said,

إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ

If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would cause him to be worried.

This Hadith is collected in the Two Sahihs using a chain of narration that contained Al-A`mash.

Abdur-Razzaq narrated that Abdullah bin Umar said that Allah's Messenger said,

إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ إِلَّا بِإِذْنِهِ، فَإِنَّ ذٰلِكَ يُحْزِنُه

If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.

Muslim collected this Hadith.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

58:11 O you who believe!

إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِى الْمَجَـلِسِ فَافْسَحُواْ يَفْسَحِ اللَّهُ لَكُمْ

When you are told to make room in the assemblies, make room. Allah will give you room.

وَإِذَا قِيلَ انشُزُواْ فَانشُزُواْ

And when you are told to rise up, then rise up.

يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُواْ مِنكُمْ وَالَّذِينَ أُوتُواْ الْعِلْمَ دَرَجَـتٍ

Allah will exalt in degress those of you who believe, and those who have been granted knowledge.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is Well-Acquainted with what you do.

Manners for Assemblies

Allah teaches His servants good manners and orders them to be kind to each other when they are sitting together,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ ...

O you who believe!

When you are told to make room in the assemblies,

... فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ...

make room. Allah will give you room.

Indeed, the reward or recompense depends on the type of action.

In a Hadith, the Prophet said,

مَنْ بَنَىلِلهِ مَسْجِدًا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Whoever builds a **Masjid** for Allah, Allah builds for him a house in Paradise.

In another Hadith, the Prophet said,

وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

He who relieves a difficulty for a person living in straitened circumstances, then Allah will relieve the difficulties of this life and the Hereafter for him. Surely, Allah helps the servant as long as the servant helps his brother.

There are many similar Hadiths.

This is why Allah the Exalted said, فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ (make room. Allah will give you room).

Qatadah said,

> "This Ayah was revealed about gatherings in places where Allah is being remembered. When someone would come to join in assemblies with the Messenger, they would hesitate to offer them space so that they would not loose their places. Allah the Exalted commanded them to spread out and make room for each other.''

Imam Ahmad and Imam Ash-Shafi`i recorded that Abdullah bin Umar said that the Messenger of Allah said,

> لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ، ولَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا
>
> One of you should not remove someone from his place and sit in it, but instead, spread out and make room.
>
> This Hadith is recorded in the Two Sahihs.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

> لَا يُقِمِ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، ولَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُم
>
> A man should not remove another man from his place and then sit in it. Rather spread out and make room and Allah will make room for you.
>
> Imam Ahmad also recorded this Hadith with the wording:
>
> لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِسِهِ، ولَكِنِ افْسَحُوا يَفْسَحِ اللهُ لَكُم
>
> A man should not leave his place for another man, but rather spread out and make room, and Allah will make room for you.

It has been reported that Ibn `Abbas, Al-Hasan Al-Basri and others said that:

... إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ...

When you are told to make room in the assemblies, make room. Allah will give you room.

means to war assemblies,

and that,

... وَإِذَا قِيلَ انشُزُوا فَانشُزُوا...

And when you are told to rise up, then rise up.

means, "Get up to fight.''

Qatadah said **وَإِذَا قِيلَ انشُزُوا فَانشُزُوا** (And when you are told to rise up, then rise up). means,

"When you are called to any type of good, then respond.''

The Virtues of Knowledge and People of Knowledge

Allah's statement,

... يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

Allah will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.

means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this will diminish his right or honor. Rather, this will increase his virtue and status with Allah, and Allah the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allah

will elevate his status and make him known by his good behavior. the statement of Allah the Exalted,

... يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well--Acquainted with what you do.

meaning, surely, Allah is Aware of those who deserve this reward and those who are not worthy of it.

Imam Ahmad recorded that Abu At-Tufayl `Amir bin Wathilah said,

Nafi` bin Abdul--Harith met Umar bin Al-Khattab in the area of Usfan. Umar appointed Abu At-Tufayl to be the governor of Makkah. Umar asked him,

"Whom did you appoint as your deputy for the valley people (that is, Makkah).''

Amir said, "I appointed Ibn Abza, one of our freed slaves, as my deputy.''

Umar said, "You made a freed slave their governor in your absence''

He said, "O Leader of the faithful! He has memorized Allah's Book and has knowledge of regulations of inheritance, along with being a proficient judge.''

Umar said, "Surely, your Prophet has said,

إِنَّ اللهَ يَرْفَعُ بِهذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ آخَرِين

Verily, Allah elevates some people and degrades others, on account of this Book.''

Muslim collected this Hadith.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

58:12 O you who believe!

إِذَا نَـجَيْتُمُ الرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ

When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you.

فَإِن لَّمْ تَجِدُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.

أَءَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَكُمْ صَدَقَـتٍ

58:13 Are you afraid of spending in charity before your private consultation (with him)?

فَإِذْ لَمْ تَفْعَلُواْ وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُواْ الصَّلَوةَ وَءَاتُواْ الزَّكَوةَ وَأَطِيعُواْ اللَّهَ وَرَسُولَهُ

If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah and obey Allah and His Messenger.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

And Allah is All-Aware of what you do.

The Order to give Charity before One speaks to the Prophet in private

Allah commanded His believing servants,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ...

O you who believe!

When you (want to) consult the Messenger in private, spend something in charity before your private consultation.

Allah commanded His believing servants, when any of them wanted to speak with Allah's Messenger in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet. This is why Allah the Exalted said,

... ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ...

That will be better and purer for you.

then He said,

... فَإِن لَّمْ تَجِدُوا ...

But if you find not.

meaning, if he is unable to do so due to poverty,

... فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٢)

then verily, Allah is Oft-Forgiving, Most Merciful.

He only commanded those who are financially able to give this type of charity.

Allah the Exalted said,

أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ...

Are you afraid of spending in charity before your private consultation?

meaning, are you afraid that the order to give charity before speaking privately to the Prophet remains in effect forever.

... فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٣)

If then you do it not, and Allah has forgiven you, then perform **Salah** and give **Zakah** and obey Allah and His Messenger. And Allah is All-Aware of what you do.

Therefore, Allah abrogated the obligation of giving this charity.

It was said that none has implemented this command before except its abrogation, Ali bin Abi Talib.

Ali bin Abi Talhah reported from Ibn Abbas: **فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً** (spend something in charity before your private consultation).

> "The Muslims kept asking Allah's Messenger questions until it became difficult on him. Allah wanted to lighten the burden from His Prophet, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allah sent down this Ayah,
>
> أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ...
>
> Are you afraid of spending in charity before your private consultation If then you do it not, and Allah has forgiven you, then perform Salah and give **Zakah,**
>
> Thus Allah made things easy and lenient for them."

Ikrimah and Al-Hasan Al-Basri commented on Allah's statement: **فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً** (spend something in charity before your private consultation).

> "This was abrogated by the next Ayah:

أَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ...

Are you afraid of spending in charity before your private consultation....''

Sa`id bin Abi `Arubah reported from Qatadah and Muqatil bin Hayyan,

> "People kept questioning Allah's Messenger until they made things difficult for him. Allah provided a way to stop their behavior by this Ayah. One of them would need to speak to Allah's Prophet about a real matter, but could not do so until he gave in charity. This became hard on people and Allah sent down relief from this requirement afterwards,
>
> ... فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
>
> But if you find not, then verily, Allah is Oft-Forgiving, Most Merciful).''

Ma`mar reported from Qatadah that the Ayah,

... إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ...

> (When you (want to) consult the Messenger in private, spend something in charity before your private consultation). was abrogated after being in effect for only one hour of a day.

Abdur-Razzaq recorded that Mujahid said that Ali said,

> "No one except me implemented this Ayah, until it was abrogated,''
>
> and he was reported to have said that it remained in effect for merely an hour.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْماً غَضِبَ اللَّهُ عَلَيْهِم

58:14 Have you not seen those who take as friends a people upon whom is the wrath of Allah?

مَّا هُم مِّنكُمْ وَلاَ مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

They are neither of you nor of them, and they swear to a lie while they know.

أَعَدَّ اللَّهُ لَهُمْ عَذَاباً شَدِيداً إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ

58:15. Allah has prepared for them a severe torment. Evil indeed is that which they used to do.

اتَّخَذْواْ أَيْمَـنَهُمْ جُنَّةً فَصَدُّواْ عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ

58:16 They have made their oaths a screen. Thus they hinder (others) from the path of Allah, so they shall have a humiliating torment.

لَّن تُغْنِىَ عَنْهُمْ أَمْوَلُهُمْ وَلاَ أَوْلَـدُهُمْ مِّنَ اللَّهِ شَيْئاً

58:17. Their children and their wealth will avail them nothing against Allah.

أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

They will be the dwellers of the Fire to dwell therein forever.

يَوْمَ يَبْعَثُهُمُ اللَّهِ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ

58:18 On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you.

وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَىْءٍ أَلاَ إِنَّهُمْ هُمُ الْكَـذِبُونَ

And they think that they have something. Verily, they are liars!

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَـنُ فَأَنسَـهُمْ ذِكْرَ اللَّهِ

58:19 The Shaytan has overpowered them. So he has made them forget the remembrance of Allah.

أُوْلَـئِكَ حِزْبُ الشَّيْطَـنِ أَلاَ إِنَّ حِزْبَ الشَّيْطَـنِ هُمُ الْخَـسِرُونَ

They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers!.

Chastising the Hypocrites

Allah chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allah the Exalted said in another Ayah,

مُّذَبْذَبِينَ بَيْنَ ذلِكَ لاَ إِلَى هَـؤُلاءِ وَلاَ إِلَى هَـؤُلاءِ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلاً

(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way. (4:143)

Allah said here,

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْاْ قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم ...

Have you not seen those who take as friends a people upon whom is the wrath of Allah?

referring to the Jews with whom the hypocrites were allies in secret.

Allah said,

... مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ ...

They are neither of you nor of them,

meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

... وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ (١٤)

and they swear to a lie while they know.

meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of **Al-Ghamus**. We seek refuge with Allah from their ways.

When the hypocrites met the believers they said that they believed and when they went to the Messenger, they swore to him by Allah that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allah witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allah's Prophet) is true in essence.

Allah the Exalted said,

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاء مَا كَانُوا يَعْمَلُونَ (١٥)

Allah has prepared for them a severe torment. Evil indeed is that which they used to do.

meaning, Allah has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers.

The statement of Allah the Exalted,

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ ...

They have made their oaths a screen. Thus they hinder (others) from the path of Allah,

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their

oaths. Because of this, some people were hindered from the Path of Allah

... فَلَهُمْ عَذَابٌ مُّهِينٌ (١٦)

so they shall have a humiliating torment.

meaning, as recompense for belittling the significance of swearing by the Mighty Name of Allah, while lying and concealing betrayal.

Allah the Exalted said,

لَّن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا...

Their children and their wealth will avail them nothing against Allah.

meaning, none of their possessions can avert the affliction when it is sent their way,

... أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١٧)

They will be the dwellers of the Fire to dwell therein forever.

Allah the Exalted said,

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا ...

On the Day when Allah will resurrect them all together;

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

... فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ ...

then they will swear to Him as they swear to you. And they think that they have something.

meaning, they will swear to Allah the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life.

Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allah, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allah said, وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ (And they think that they have something), meaning, on account of swearing to their Lord (that they used to be believers).

Allah rebukes this idea of theirs;

...أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ (١٨)

Verily, they are liars!

stressing that they are lying,

Allah then said;

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ...

The Shaytan has overpowered them. So he has made them forget the remembrance of Allah.

meaning, Shaytan has taken over their hearts to the point that he made them forget Allah the Exalted and Most Honored. This is what the devil does to those whom he controls.

Abu Dawud recorded that Abu Ad-Darda' said that he heard the Messenger of Allah say,

مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ، لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ

Any three in a village or desert among whom the Salah is not called for, will have the Shaytan control them. Therefore, adhere to the **Jama`ah**, for the wolf eats from the strayed sheep.

Za'idah added that As-Sa'ib said that **Jama`ah**, refers to, "Praying in congregation.''

Allah the Exalted said,

... أُوْلَئِكَ حِزْبُ الشَّيْطَانِ ...

They are the party of Shaytan.

referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allah,

... أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (١٩)

Verily, it is the party of Shaytan that will be the losers!

إِنَّ الَّذِينَ يُحَآدُّونَ اللَّهَ وَرَسُولَهُ أُوْلَـئِكَ فِى الاٌّذَلِّينَ

58:20 Those who oppose Allah and His Messenger, they will be among those most humiliated.

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

58:21 Allah has decreed: "Verily, I and My Messengers shall be the victorious.'' Verily, Allah is All-Powerful, Almighty.

لاَّ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُواْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ

58:22 You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.

أُوْلَـئِكَ كَتَبَ فِى قُلُوبِهِمُ الإِيمَـنَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ

For such He has written faith in their hearts, and strengthened them with Ruh from Himself.

وَيُدْخِلُهُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

And He will admit them to Gardens under which rivers flow, to dwell therein (forever).

رَضِىَ اللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ

Allah is well pleased with them, and they are well pleased with Him.

أُوْلَـئِكَ حِزْبُ اللَّهِ أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

They are the party of Allah. Verily, the party of Allah will be the successful.

The Opponents of Allah and His Messenger are the Losers;

Allah warns,

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُوْلَئِكَ فِي الأَذَلِّينَ (٢٠)

Those who oppose Allah and His Messenger, they will be among those most humiliated.

Allah and His Messenger shall prevail. Allah the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

... أُوْلَئِكَ فِي الأَذَلِّين

They will be among those most humiliated.

they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter.

Allah said,

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ...

Allah has decreed: "Verily, I and My Messengers shall be the victorious.''

meaning, He has decreed, written in the First Book, and decided in the decree that He has willed -- which can never be resisted, changed or prevented -- that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

إِنَّ الْعَـقِبَةَ لِلْمُتَّقِينَ

Surely, the (good) end is for those who have Taqwa. (11:49)

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَـهُمُ اللَّعْنَةُ وَلَـهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51-52)

Allah said here,

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢١)

Allah has decreed: "Verily, I and My Messengers shall be the victorious.'' Verily, Allah is All-Powerful, Almighty.

meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Allah the Exalted said,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ...

You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.

> Meaning, do not befriend the deniers, even if they are among the closest relatives.

Allah said,

> لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً وَيُحَذِّرْكُمُ اللَّهُ نَفْسَهُ
>
> Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself. (3:28),
>
> and,
>
> قُلْ إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَنُكُمْ وَأَزْوَجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَلٌ اقْتَرَفْتُمُوهَا وَتِجَـرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَـكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُواْ حَتَّى يَأْتِىَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الْفَـسِقِينَ
>
> Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment).
>
> And Allah guides not the people who are the rebellious. (9:24)

Sa`id bin `Abdul-`Aziz and others said that this Ayah,

> لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ......

You will not find any people who believe in Allah and the Last Day...

was revealed in the case of Abu Ubaydah Amir bin Abdullah bin Al-Jarrah when he killed his disbelieving father, during the battle of **Badr**. This is why when Umar bin Al-Khattab placed the matter of Khilafah in the consultation of six men after him, he said; "If Abu Ubaydah were alive, I would have appointed him the Khalifah.''

It was also said that the Ayah,

وَلَوْ كَانُوا آبَاءهُمْ (even though they were their fathers), was revealed in the case of Abu Ubaydah, when he killed his father during the battle of **Badr**,

while the Ayah,

أَوْ أَبْنَاءهُمْ (or their sons) was revealed in the case of Abu Bakr As-Siddiq when he intended to kill his (disbelieving) son, Abdur-Rahman, (during **Badr**),

while the Ayah,

أَوْ إِخْوَانَهُمْ (or their brothers) was revealed about the case of Mus`ab bin `Umayr, who killed his brother, Ubayd bin Umayr, during **Badr**,

and that the Ayah,

أَوْ عَشِيرَتَهُمْ (or their kindred) was revealed about the case of Umar, who killed one of his relatives during **Badr**, and also that this Ayah was revealed in the case of Hamzah, Ali and Ubaydah bin Al-Harith. They killed their close relatives Utbah, Shaybah and Al-Walid bin Utbah that day.

Allah knows best.

A similar matter is when Allah's Messenger consulted with his Companions about what should be done with the captives of **Badr**.

Abu Bakr As-Siddiq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islam later on, by Allah's help.

Umar said,

> "But I have a different opinion, O Allah's Messenger! Let me kill so-and-so, my relative, and let Ali kill Aqil (Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allah that we have no mercy in our hearts for the idolators.''

Allah said,

... أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ...

For such He has written faith in their hearts, and strengthened them with **Ruh** from Himself.

> means, those who have the quality of not befriending those who oppose Allah and His Messenger, even if they are their fathers or brothers, are those whom Allah has decreed faith, meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein.

As-Suddi said that the Ayah, **كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ** (He has written faith in their hearts), means,

> "He has placed faith in their hearts.''

Ibn Abbas said that, **وَأَيَّدَهُم بِرُوحٍ مِّنْهُ** (and strengthened them with **Ruh** from Himself), means,

> "He gave them strengths.''

Allah's statement,

... وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...

And He will admit them to Gardens under which rivers flow, to dwell therein. Allah is well pleased with them, and they are well pleased with Him.

was explained several times before.

Allah's statement,

... رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...

Allah is well pleased with them, and they are well pleased with Him.

> contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allah's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor.

Allah's statement,

... أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (٢٢)

They are the party of Allah. Verily, the party of Allah will be the successful.

> indicates that they are the party of Allah, meaning, His servants who are worthy of earning His honor.

Allah's statement, أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (Verily, the party of Allah will be the successful), asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil, أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (Verily, the party of Shaytan will be the losers!)

This is the end of the Tafsir of Surah **Al-Mujadilah**. All praise and thanks are due to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَـبُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Hashr

Revealed in Madinah

Ibn Abbas used to call this chapter, `Surah **Bani An-Nadir**.'

Sa`id bin Mansur recorded that Sa`id bin Jubayr said,

> "I asked Ibn Abbas about Surah **Al-Hashr** and he said, It was revealed about Bani An-Nadir.'"
>
> Al-Bukhari and Muslim recorded it using another chain of narration from Ibn Abbas.

Al-Bukhari also recorded it from Abu `Awanah, from Abu Bishr from Sa`id bin Jubayr, who said,

> "I asked Ibn Abbas, `Surah **Al-Hashr**'
>
> He said, `Surah **Bani An-Nadir**.'"

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سَبَّحَ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

59:1 Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.

هُوَ الَّذِى أَخْرَجَ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ مِن دِيَـرِهِمْ لاًّوَّلِ الْحَشْرِ

59:2 He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering.

مَا ظَنَنتُمْ أَن يَخْرُجُواْ وَظَنُّواْ أَنَّهُمْ مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ

You did not think that they would get out. And they thought that their fortresses would defend them from Allah!

فَأَتَـهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُواْ

But Allah reached them from a place whereof they expected it not,

وَقَذَفَ فِى قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِى الْمُؤْمِنِينَ

and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers.

فَاعْتَبِرُواْ يأُوْلِى الاٌّبْصَـرِ

Then take admonition, O you with eyes.

وَلَوْلاَ أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلاَءَ لَعَذَّبَهُمْ فِى الدُّنْيَا

59:3 And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world;

وَلَهُمْ فِى الاٌّخِرَةِ عَذَابُ النَّارِ

and in the Hereafter theirs shall be the torment of the Fire.

ذَلِكَ بِأَنَّهُمْ شَآقُّواْ اللَّهَ وَرَسُولَهُ

59:4 That is because they opposed Allah and His Messenger.

وَمَن يُشَآقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whosoever opposes Allah, then verily, Allah is Severe in punishment.

مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِىَ الْفَـسِقِينَ

59:5 What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

Everything glorifies Allah in its own Way

Allah states that

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

Allah states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness.

Allah said in another Ayah,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ

> The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. (17:44)

Allah's statement,

... وَهُوَ الْعَزِيزُ ...

And He is the Almighty, (meaning of invincible majesty),

... الْحَكِيمُ (١)

the All-Wise. (in what He decrees and legislates).

The End that Bani An-Nadir suffered

Allah said,

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ ...

He it is Who drove out the disbelievers among the People of the Scripture,

> referring to the Jewish tribe of Bani An-Nadir, according to Ibn `Abbas, Mujahid, Az-Zuhri and several others.

When the Messenger of Allah migrated to Al-Madinah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allah's Messenger. Therefore, Allah sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted.

The Prophet forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allah's torment, but they did not help them against Allah in the least. Then, that which they did not expect came to them from Allah, and Allah's Messenger forced them to leave Al-Madinah.

Some of them went to Adhri`at in the area of Ash-Sham, which is the area of the grand Gathering and Resurrection, while others went to Khyber. The Prophet allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allah the Exalted said,

يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

> they demolished their own dwellings with their own hands and the hands of the believers Then take admonition, O you with eyes.
>
> > meaning, "Contemplate the end of those who defied Allah's command, contradicted His Messenger and denied His Book. See how Allah's humiliating torment struck them in this life, as well as, the painful torment that Allah has reserved for them in the Hereafter.''

Abu Dawud recorded that Abdur-Rahman bin Ka`b bin Malik said that one of the Prophet's Companions said,

> "The Quraysh idolators wrote to Abdullah bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allah was in Al-Madinah at the time, before the battle of **Badr** occurred. They wrote:
>
> `You have given refuge to our citizen. We swear by Allah, you should fight him, or we will expel you or gather all our forces, until we kill your soldiers and take your women captive.'
>
> When the news of this threat reached Abdullah bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet. The news of this reached the Prophet and he went to them saying,
>
> لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمُ الْمَبَالِغَ، مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرَ مِمَّا تُرِيدُ أَن تَكِيدُوا بِهِ أَنْفُسَكُمْ، تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُم

The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?

When they heard these words from the Prophet, they dispersed and the news of what happened reached the Quraysh idolators.

After the battle of **Badr**, the Quraysh idolators wrote to the Jews of Al-Madinah,

`You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet and Bani An-Nadir intended to betray their treaty.

Bani An-Nadir sent a message to the Prophet asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet and if they believe in him, the rest of Bani An-Nadir would believe.

They intended to kill the Messenger, and Allah informed His Messenger of this plot before they could harm him. The next day, the Prophet gathered his forces and laid siege to their area, saying to them,

إِنَّكُمْ وَاللهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي عَلَيْه

By Allah! You will not be safe until and unless you renew your peace treaty with me.

They refused to do so, and the Prophet fought them the rest of that day. The next morning, the Prophet laid siege to the tribe of Bani Qurayzah and left Bani An-Nadir alone that day.

The Prophet ordered Bani Qurayzah to sign a new treaty of peace, and they accepted.

The Prophet left Bani Qurayzah and went back to Bani An-Nadir with his forces and fought them until they agreed to surrender in return for safe passage out of Al-Madinah. Bani An-Nadir evacuated Al-Madinah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses.

The date trees of Bani An-Nadir were granted to the Messenger by Allah when He said,

... وَمَا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ ...

> And what Allah gave as booty to His Messenger from them -- for this you made no expedition with either cavalry or camelry.

that is, what you earned without a fight. The Prophet divided most of their trees between the emigrants and gave to only two men who were poor from Al-Ansar. He did not give the Ansar any of it, except for these two men. The Prophet kept a part of the war booty for himself and that part of charity of the Prophet was transferred to the administration of his daughter's children, i.e., children of Fatima.''

However, let us summarize the battle of Bani An-Nadir here. From Allah alone we seek help.

The Reason behind the Battle of Bani An-Nadir

After the seventy Companions whom the Prophet sent to teach the Qur'an were killed at the area of Bi'r Ma`unah, excluding `Amr bin Umayyah Ad-Damri, who killed two men from the tribe of Bani `Amir on his way back to Al-Madinah. He did not know that these two men had a promise of safe passage from

Allah's Messenger. When he went back to Al-Madinah, he told the Prophet what happened and the Prophet said,

لَقَدْ قَتَلْتَ رَجُلَيْنِ لَأَدِيَنَّهُمَا

> You have killed two men, I shall pay the blood money for them.

Bani An-Nadir and Bani `Amir were allies and had treaties. The Prophet asked Bani An-Nadir to help pay the blood money for the two dead men.

The area of Bani An-Nadir was in a suburb of Al-Madinah, a few miles to the east. In his book of Sirah, Muhammad bin Ishaq bin Yasar said;

"Then the Messenger of Allah went to Bani An-Nadir to ask them for financial help to pay the blood money of the two men from Bani `Amir, who were killed by `Amr bin Umayyah Ad-Damri. They had a promise of safe passage from the Prophet according to the (sub narrator) Yazid bin Ruman. Bani An-Nadir and Bani `Amir had a treaty and were allies.

When Allah's Messenger went to Bani An-Nadir asking them for help to pay the blood money for the two men, they said, `

> Yes, O Abu Al-Qasim! We will help you, since you asked us for help.'

Yet, when they met each other in secret, they said, `You will not find a better chance with this man than this,' while the Messenger of Allah was sitting next to a wall of one of their houses.

They said, `Who will ascend this wall and drop a stone on this man and rid us of his trouble'

`Amr bin Jihash bin Ka`b volunteered and ascended the wall of the house to drop a stone on the Messenger.

The Messenger of Allah was sitting with several of his Companions, such as Abu Bakr, `Umar and `Ali. The news of this plot was conveyed to the Prophet from heaven, and he stood up and went back to Al-Madinah.

When the Companions thought that the Messenger was absent for a long time, they went to see where he was and saw a man coming from Al-Madinah. They asked him, and he said that he saw the Prophet enter Al-Madinah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Nadir.

The Prophet gathered his forces and marched to the area of Bani An-Nadir, who had taken refuge in their fortified forts. The Messenger ordered their date trees be cut down and burned. The Jews heralded at the Prophet,

`O Muhammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned'

Meanwhile, Abdullah bin Ubayy bin Salul, Wadi`ah, Malik bin Abi Qawqal, Suwayd, Da`is and several other men who all belonged to the tribe of Al-Khazraj bin Bani `Awf, sent a message to Bani An-Nadir saying,

> `Be firm and strong. We will never abandon you. If you are fought against, we will fight along with you and if you are forced to leave Al-Madinah, we will accompany you.'

The Jews waited for this claim of support, but the hypocrites did not deliver. Allah cast terror in the hearts of the Jews. They asked the Messenger to allow them safe passage out of Al-Madinah and to spare their lives. In return, they would only take what their camels could carry, except for weapons.

The Prophet agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Nadir moved to Khyber, and some of them went to Ash-Sham.

They left all that remained behind for the Messenger of Allah, who had control over how it was to be divided. The Prophet divided it between the emigrants and none of Al-Ansar got a share, except for Sahl bin Hunayf and Abu Dujanah Simak bin Kharashah. They said that they were poor and the Messenger of Allah gave them their share.

Only two men from Bani An-Nadir embraced Islam, Yamin bin Umayr bin Ka`b bin `Amr bin Jihash and Abu Sa`d bin Wahb and they saved their wealth due to their acceptance of Islam.''

Ibn Ishaq continued,

> "Some of the offspring of Yamin narrated to me that the Messenger of Allah said to Yamin,
>
> أَلَمْ تَرَ مَا لَقِيتُ مِنَ ابْنِ عَمِّكَ وَمَا هَمَّ بِهِ مِنْ شَأْنِي؟
>
> Have you not heard what your cousin plotted to do against me?
>
> Yamin bin `Umayr promised someone a reward if he killed his cousin `Amr bin Jihash, and someone killed him, according to their claim''

Ibn Ishaq then said,

> "All of Surah **Al-Hashr** was revealed about Bani An-Nadir. ''

A similar story was recorded by Yunus bin Bukayr from Ibn Ishaq.

*****

Allah's statement,

> هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ ...
>
> He it is Who drove out the disbelievers among the People of the Scripture,
>
> refers to Bani An-Nadir,
>
> ... مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ..
>
> from their homes at the first gathering.
>
> Allah said,
>
> ... مَا ظَنَنتُمْ أَن يَخْرُجُوا ...
>
> You did not think that they would get out.

i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable.

This is why Allah the Exalted said,

... وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّه فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ...

And they thought that their fortresses would defend them from Allah! But Allah reached them from a place where they expected it not.

meaning, there came to them from Allah what they did not expect or anticipate.

Allah said in another Ayah,

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَـنَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَـهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ

Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. (16:26)

Allah said,

... وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ...

and He cast terror into their hearts,

means, Allah cast fear, terror and fright in their hearts, and why would that not happen to them He who was given victory, by Allah frightening his enemies the distance of a month, laid siege to them. May Allah's peace and blessings be on the Prophet.

As in Ibn Ishaq's explanation -- which preceded;

... يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ ...

that they demolished their own dwellings with their own hands and the hands of the believers.

> the Jews brought down what they wanted to transport from their roofs and doors, so that they could carry them on camels.

Similar was said by `Urwah bin Az-Zubayr, `Abdur-Rahman bin Zayd bin Aslam and several others.

... فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (٢)

Then take admonition, O you with eyes.

Allah's statement,

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاء لَعَذَّبَهُمْ فِي الدُّنْيَا ...

And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world;

> meaning, if it was not for the fact that Allah had already decreed that they would evacuate Al-Madinah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured.
>
> This was said by Az-Zuhri. `Urwah, As-Suddi.
>
> Ibn Zayd said that Allah decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.

Allah said,

... وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ (٣)

and in the Hereafter theirs shall be the torment of the Fire.

> meaning, it is a matter ordained that they will surely face,

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ...

That is because they opposed Allah and His Messenger.

> means, Allah prepared this specific punishment and sent His Messenger and his Companions against them, because they defied Allah and His Messenger and denied the good news that Allah sent forth in the Books of previous Messengers regarding the coming of Muhammad. The Jews knew these facts about Muhammad just as they knew their own children.

Allah said,

... وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٤)

And whosoever opposes Allah, then verily, Allah is Severe in punishment.

The Prophet Cut down the Date Trees of the Jews by the Leave of Allah

Allah said,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ(٥)

What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

> **Linah** is an especially good type of date tree.
>
> Abu Ubaydah said that **Linah** is a different kind of dates than **Ajwah** and **Barni**.
>
> Several others said that **Linah** refers to every type of date fruits, except for the **Ajwah** (ripen dates), while Ibn Jarir said that it refers to all kinds of date trees.
>
> Ibn Jarir quoted Mujahid saying that it also includes the **Buwayrah** type.

When the Messenger of Allah laid siege to Bani An-Nadir, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down.

Muhammad bin Ishaq narrated that Yazid bin Ruman, Qatadah and Muqatil bin Hayyan said,

> "Bani An-Nadir sent a message to the Messenger, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allah sent down this honorable Ayah stating that whatever **Linah** was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them.''

Mujahid said,

> "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'an approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allah's leave.''

There is also a Hadith narrated from the Prophet with this meaning.

An-Nasa'i recorded that Ibn `Abbas said about Allah's statement,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

> "They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, `We cut down some and left some. We must ask Allah's Messenger if we will earn a reward for

what we cut and if we will be burdened for what we left intact.' Allah sent down this Ayah,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ ...

What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah.''

Imam Ahmad recorded that Ibn Umar said;

the Messenger of Allah ordered that the date trees of Bani An-Nadir be cut down and burned.

The Two Sahihs collected a similar narration.

Al-Bukhari recorded that Abdullah bin Umar said,

"Bani An-Nadir and Bani Qurayzah fought (against the Prophet), and the Prophet exiled Bani An-Nadir and allowed Bani Qurayzah to remain in their area until later, when the Prophet fought against Qurayzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet's side, who granted them asylum, and they embraced Islam. All of the Jews of Al-Madinah, Bani Qaynuqa`, the tribe of Abdullah bin Salam, Bani Harithah and the rest of the Jewish tribes in Al-Madinah were exiled.''

The Two Sahihs also recorded from Ibn Umar;

the Messenger of Allah burned down the date trees of Bani An-Nadir and had them cut down the date palms of Al-Buwayrah. Allah the Exalted and Most Honored revealed this Ayah,

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

> What you cut down of the **Linah**, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

Muhammad bin Ishaq reported that the battle of Bani An-Nadir occurred after the battles of **Uhud** and **Bi'r Ma`unah**.

وَمَآ أَفَآءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلاَ رِكَابٍ

59:6 And what Allah gave as booty (Fai') to His Messenger from them -- for this you made no expedition with either cavalry or camelry.

وَلَـكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَن يَشَآءُ وَاللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

مَّآ أَفَآءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى

59:7 What Allah gave as booty (Fai') to His Messenger from the people of the townships --

فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى الْقُرْبَى وَالْيَتَامَى وَالْمَسَـكِينِ وَابْنِ السَّبِيلِ

it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer,

كَى لاَ يَكُونَ دُولَةً بَيْنَ الاٌّغْنِيَآءِ مِنكُمْ

in order that it may not become a fortune used by the rich among you.

وَمَآ ءَاتَـكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَـكُمْ عَنْهُ

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).

فَانتَهُواْ وَاتَّقُواْ اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And have Taqwa of Allah, verily, Allah is Severe in punishment.

The Fai' and how it is spent

Allah the Exalted explains the regulations for **Fai'**, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them.

For instance, the booty collected from Bani An-Nadir was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Nadir in battle, but Allah forced them out of their forts on account of the fear that He placed in their hearts for Allah's Messenger Therefore, it was **Fai'** that Allah awarded His Messenger, with his discretion to spend it however he sees fit.

Indeed, the Prophet spent the **Fai'** on righteous causes and for the benefit of Muslims in the areas that Allah mentioned in this Ayat,

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ ...

And what Allah gave as booty (**Fai'**) to His Messenger from them.

meaning, from Bani An-Nadir,

... فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ ...

for this you made no expedition with either cavalry or camelry.

refering to using camels,

... وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَن يَشَاء وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦)

But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

> mean, Allah is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allah the Exalted said,

مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى ...

What Allah gave as booty (**Fai'**) to His Messenger from the people of the townships,

> meaning, from all the villages and areas that are conquered in this manner;
>
> the booty collected from them falls under the same ruling as the booty acquired from Bani An-Nadir.

This is why Allah the Exalted said,

... فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ...

it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer, ...

> until its end and the following Ayah. mentioning the ways the **Fai'** should be spent.

Imam Ahmad recorded that Umar said,

> "The wealth of Bani An-Nadir was of the **Fai'** type that Allah awarded His Messenger and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allah, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allah the Exalted and Most Honored.''

Ahmad collected the short form of this story.

The Group, with the exception of Ibn Majah, collected this Hadith.

Abu Dawud recorded that Malik bin `Aws said,

> "While I was at home, the sun rose high and it got hot. Suddenly the messenger of Umar bin Al-Khattab came to me and I went along with him and entered the place where Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in,
>
> `O Malik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.'
>
> I said, `I wish that you ordered someone else to do it.'
>
> He said, `Take it.'
>
> Then Yarfa (the servant of Umar) came saying, `O Commander of the faithful! May I admit `Uthman bin `Affan, `Abdur-Rahman bin `Awf, Az-Zubayr bin Al-`Awwam and Sa`d bin Abi Waqqas?'
>
> Umar said, `Yes,' and they came in.
>
> After a while Yarfa came again and said, `O Commander of the faithful! May I admit Al-Abbas and Ali'?
>
> Umar said, `Yes.'
>
> So, they were admitted and Al-Abbas said, `O Chief of the believers! Judge between me and this one (i.e., Ali).'
>
> The group (being `Uthman and his companions) said, `O Chief of the believers! Judge between them and relieve both of them from each other.'
>
> I (Malik bin Aws) thought that they asked the four men to come in before them for this purpose.

Umar said, `Be patient!'

He then asked the group (Uthman and his companions), `I ask you by Allah by Whose permission the heaven and the earth exist, do you know that Allah's Messenger said,

لَا نُورَثُ، مَا تَرَكْنَا صَدَقَة

Our (the Prophet's) property will not be inherited. Whatever we leave, is charity.

The group said, `He said so.'

Umar then turned to Ali and Al-Abbas and said,

`I beseech you by Allah by Whose permission the heaven and the earth exist, do you know both that Allah's Messenger said,

لَا نُورَثُ، مَا تَرَكْنَا صَدَقَة

Our (the Prophets) property will not be inherited. Whatever we leave, is charity.

They replied, `He said so.'

Umar then said,

> `Allah bestowed on His Messenger a special favor unlike what he gave all other people. Allah the Exalted said,
>
> وَمَا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَن يَشَاء وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
>
> (And what Allah gave as booty (**Fai'**) to His Messenger from them -- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

> Therefore, this property, the booty collected from Bani An-Nadir, was especially given to Allah's Messenger. However, by Allah, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allah's Messenger took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.'

He then asked the group, `I ask you by Allah with Whose permission the heavens and earth exist, do you know this'

They replied, `Yes.'

Umar then said to Ali and Al-Abbas, `I ask you by Allah, with Whose permission that heavens and earth exist, do you know this'

They said, `Yes.'

Umar added,

> `When Allah took His Prophet unto Him, Abu Bakr said: I am the successor of Allah's Messenger! Then you both came to Abu Bakr asking for your (Al-Abbas') share of inheritance from your nephew, and he (Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allah's Messenger said,
>
> لَا نُورَثُ، مَا تَرَكْنَا صَدَقَة
>
> Our (the Prophets') property will not be inherited. Whatever we leave, is charity.''
>
> Allah knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allah's Messenger and the successor of Abu Bakr. So I managed it as long as Allah

allowed me to manage it. Then you both (Ali and Al-Abbas) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allah's that you will manage it in the same way as Allah's Messenger used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allah, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.,''

They recorded this from the Hadith of Az-Zuhri.

Allah said,

... كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاء مِنكُمْ ...

in order that it may not become a fortune used by the rich among you.

means, `We made the expenditures for the **Fai'** like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

Ordering Obedience of the Messenger in All Commands and Prohibitions

Allah the Exalted said,

... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ...

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).

meaning, `whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.'

Imam Ahmad recorded that Abdullah bin Mas`ud said,

"Allah curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allah's creation.''

His statement reached a woman from Bani Asad called, Umm Ya`qub, who came to Abdullah and said, "I have come to know that you have cursed such and such''

He replied, "Why should I not curse those whom Allah's Messenger has cursed and who are cursed in Allah's Book!''

Umm Ya`qub said, "I have read the whole Qur'an, but did not find in it what you say.''

He said, "Verily, if you have read the Qur'an, you have found it. Didn't you read, وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا (And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it)).''

She replied, "Yes, I did.''

He said, "Verily, Allah's Messenger forbade such things.''

She said, "But I think that your wife does these things''

He said, "Go and look at her.''

She went and watched her, but could not see anything in support of her claim. She went back

to Abdullah bin Mas`ud and said that she did not notice anything on his wife. On that he said,

"If my wife was as you thought, I would not keep her with me.''

The Two Sahihs recorded this from the Hadith of Sufyan Ath-Thawri. As well as a Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَائْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوه

When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.

Allah's statement,

... وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

Have **Taqwa** of Allah; verily, Allah is Severe in punishment.

means, fear Allah by obeying His orders and refraining from His prohibitions. Surely, Allah is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

لِلْفُقَرَآءِ الْمُهَـجِرِينَ الَّذِينَ أُخْرِجُواْ مِن دِيَـرِهِمْ وَأَمْوَلِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَناً وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَـئِكَ هُمُ الصَّـدِقُونَ

59:8 (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَـنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

59:9 And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that.

وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is saved from his own greed, such are they who will be the successful.

وَالَّذِينَ جَآءُوا مِن بَعْدِهِمْ يَقُولُونَ

59:10 And those who came after them say:

رَبَّنَا اغْفِرْ لَنَا وَلإِخْوَنِنَا الَّذِينَ سَبَقُونَا بِالإِيمَـنِ وَلاَ تَجْعَلْ فِى قُلُوبِنَا غِلاًّ لِّلَّذِينَ ءَامَنُواْ

"Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.

رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

Our Lord! You are indeed full of kindness, Most Merciful.

Those Who deserve the Fai'; and the Virtues of the Muhajirin and Al-Ansar

Allah states;

لِلْفُقَرَاءِ الْمُهَاجِرِينَ ...

(And there is also a share in this booty) for the poor emigrants,

> Allah states the categories of needy people who also deserve a part of the **Fai'**,

... الَّذِينَ أُخْرِجُوا مِن دِيارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ...

who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure,

> meaning, departed their homes and defied their people, seeking the acceptance of Allah and His favor,

... وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ (٨)

and helping Allah and His Messenger. Such are indeed the truthful.

> meaning, `they are those who were truthful in statement and deed, and they are the chiefs of the **Muhajirin**.'

Allah the Exalted praised the Ansar next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness.

Allah the Exalted said,

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ ...

And (it is also for) those who, before them, had homes and had adopted the faith,

> referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants.
>
> Umar said,

"I recommend the Khalifah, who will come after me, to know the rights and virtues of the foremost **Muhajirin** and to preserve their honor. I also recommend him to be kind to the Ansar, those who resided in the city of **Hijrah** and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors.''

Al-Bukhari collected this Hadith.

Allah said,

... يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ ...

love those who emigrate to them,

indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth.

Imam Ahmad recorded that Anas said,

"The Muhajirin said, `O Allah's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.'

He said,

لَا، مَا أَثْنَيْتُمْ عَلَيْهِمْ وَدَعَوْتُمُ اللهَ لَهُم

No they won't, as long you thanked them for what they did and invoked Allah for them.''

I have not seen this version in the other books.

Al-Bukhari recorded that Yahya bin Sa`id heard Anas bin Malik, when he went with him to Al-Walid, saying,

"The Prophet called Ansar to divide **Al-Bahrayn** among them. The Ansar said, `Not until you give a similar portion to our emigrant brothers.'

He said,

إِمَّا لَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أَثَرَة

Perhaps, no;

but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).''

Al-Bukhari was alone with this version.

He also recorded that Abu Hurayrah said,

"The Ansar said (to the Prophet), `Distribute our date-palms between us and our emigrant brothers.'

He replied, `No.'

The Ansar said (to the emigrants), `Look tend to the trees and share the fruits with us.'

The emigrants said, `We hear and obey.'''

Al-Bukhari, but not Muslim, recorded it.

The Ansar never envied the Muhajirin

Allah said,

... وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا ...

and have no jealousy in their breasts for that which they have been given,

meaning, the Ansar did not have any envy for the **Muhajirin** because of the better status, rank, or more exalted grade that Allah gave the **Muhajirin** above them.

Allah's statement, مِّمَّا أُوتُوا (that which they have been given), refers to what the **Muhajirin** were favored with, according to Qatadah and Ibn Zayd.

Selflessness of the Ansar

Allah said,

... وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ...

and give them preference over themselves even though they were in need of that.

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic Hadith stated that the Messenger of Allah said,

أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِل

The best charity is that given when one is in need and struggling.

This exalted rank is better than the rank of those whom Allah described in His statements,

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ

And they give food, inspite of their love for it. (76:8),

and,

وَءَاتَى الْمَالَ عَلَى حُبِّهِ

And gives his wealth, in spite of love for it. (2:177)

The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though

they are in need and have a necessity for what they spend in charity. Abu Bakr As-Siddiq gave away all his wealth in charity and Allah's Messenger asked him,

What did you keep for your family, and he said,

"I kept for them Allah and His Messenger.''

Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of **Al-Yarmuk**, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allah be pleased with them and make them pleased with Him.

Al-Bukhari recorded that Abu Hurayrah said,

"A man came to the Prophet and said, `O Allah's Messenger! Poverty has stuck me.'

The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allah's Messenger said,

أَلَا رَجُلٌ يُضَيِّفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ الله

Who will invite this person or entertain him as a guest tonight; may Allah grant His mercy to him who does so.

An Ansari man said, `I, O Allah's Messenger!'

So he took him to his wife and said to her, `Entertain the guest of Allah's Messenger generously.'

She said, `By Allah! We have nothing except the meal for my children.'

He said, `Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.'

She did what he asked her to do.

In the morning the Ansari went to Allah's Messenger who said,

لَقَدْ عَجِبَ اللهُ عَزَّ وَجَلَّ أَوْ ضَحِكَ مِنْ فُلَانٍ وَفُلَانَة

Allah wondered (favorably) or laughed at the action of so-and-so and his wife.

Then Allah revealed,

.. وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ...

and they give them preference over themselves even though they were in need of that. ''

Al-Bukhari recorded this Hadith in another part of his Sahih.

Muslim, At-Tirmidhi, An-Nasa'i collected this Hadith.

In another narration for this Hadith, the Companion's name was mentioned, it was Abu Talhah Al-Ansari, may Allah be pleased with him.

Allah said,

... وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (٩)

And whosoever is saved from his own greed, such are they who will be the successful.

indicating that those who are saved from being stingy, then they have earned success and a good achievement.

Imam Ahmad recorded that Jabir bin Abdullah said that the Messenger of Allah said,

إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ،

وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُم

- Be on your guard against committing oppression, for oppression is darkness on the Day of Resurrection.

- Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.

Muslim collected this Hadith.

Ibn Abi Hatim recorded that Al-Aswad bin Hilal said that a man said to `Abdullah (bin Mas`ud),

"O Abu Abdur-Rahman! I fear that I have earned destruction for myself.''

Abdullah asked him what the matter was and he said, "I hear Allah's saying,

.. وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is saved from his own greed, such are they who will be the successful.

and I am somewhat a miser who barely gives away anything.''

Abdullah said,

"That is not the greed Allah mentioned in the Qur'an, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser.''

Allah said,

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ (١٠)

And those who came after them say:

"Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.

Our Lord! You are indeed full of kindness, Most Merciful.

This is the third type of believers whose poor most deserve to receive a part of the **Fai'**. These three types are

- the **Muhajirin**,
- the **Ansar** and
- those who followed their righteous lead with excellence.

Allah said in another Ayah,

وَالسَّـبِقُونَ الاٌّوَّلُونَ مِنَ الْمُهَـجِرِينَ وَالأَنْصَـرِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِـىَ اللَّهُ عَنْـهُمْ وَرَضُواْ عَنْهُ

And of the foremost to embrace Islam of the **Muhajirin** and the **Ansar** and also those who followed them exactly, Allah is well-pleased with them as they are well-pleased with Him. (9:100)

The third type are those who followed the **Muhajirin** and **Ansar** in their good works, beautiful attributes and who invoke Allah for them in public and secret.

This is why Allah the Exalted said in this honorable Ayah,

وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ ...

And those who came after them say,

meaning, the statement that they utter is,

... رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا ...

Our Lord!

Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred,

meaning, rage or envy,

... لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

Indeed, it is a beautiful way that Imam Malik used this honorable Ayah to declare that the Rafidah who curse the Companions do not have a share in the **Fai'** money, because they do not have the good quality of those whom Allah has described here that they say,

... رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

> Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

Ibn Abi Hatim recorded that A'ishah said,

> "They were commanded to invoke Allah to forgive them, but instead, they cursed them!''
>
> She then recited this Ayah,
>
> وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ...
>
> And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.''

أَلَمْ تَرَ إِلَى الَّذِينَ نَـفَقُواْ يَقُولُونَ لإِخْوَانِهِمُ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَـبِ

59:11 Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "

لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلاَ نُطِيعُ فيكُمْ أَحَداً أَبَداً

If you are expelled, we indeed will go out with you, and we shall never obey anyone against you;

وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ

and if you are attacked, we shall indeed help you.''

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَـذِبُونَ

But Allah is Witness that they verily are liars.

لَئِنْ أُخْرِجُواْ لاَ يَخْرُجُونَ مَعَهُمْ

59:12 Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them;

وَلَئِن قُوتِلُواْ لاَ يَنصُرُونَهُمْ

and if they are attacked, they will never help them.

وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الاٌّدْبَـرَ ثُمَّ لاَ يُنصَرُونَ

And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

لاّنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِمْ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَفْقَهُونَ

59:13 Verily, you are more fearful in their breasts than Allah. That is because they are a people who comprehend not.

لاَ يُقَـتِلُونَكُمْ جَمِيعاً إِلاَّ فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ

59:14 They fight not against you even together, except in fortified townships, or from behind walls.

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعاً وَقُلُوبُهُمْ شَتَّى

Their enmity among themselves is very great. You would think they were united, but their hearts are divided.

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْقِلُونَ

That is because they are a people who understand not.

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيباً ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

59:15 They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.

كَمَثَلِ الشَّيْطَـنِ إِذْ قَالَ لِلإِنسَـنِ اكْفُرْ

59:16 Like Shaytan, when he says to man: "Disbelieve.''

فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىءٌ مِّنكَ إِنِّى أَخَافُ اللَّهَ رَبَّ الْعَـلَمِينَ

But when he disbelieves, Shaytan says: "I am free of you, I fear Allah, the Lord of all that exists!''

فَكَانَ عَـقِبَتَهُمَآ أَنَّهُمَا فِى النَّارِ خَـلِدِينَ فِيهَا

59:17 So, the end of both will be that they will be in the Fire, abiding therein.

وَذَلِكَ جَزَآءُ الظَّـلِمِينَ

Such is the recompense of the wrongdoers.

The False Promise of Support the Hypocrites gave to the Jews

Allah states that the hypocrites, Abdullah bin Ubayy and his like, sent a messenger to Bani An-Nadir promising them help.

Allah the Exalted said,

أَلَمْ تَر إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ ...

Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve:

"If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you.''

Allah then said,

... وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١١)

But Allah is Witness that they verily are liars.

meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ...

Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them;

Also, what they said they would do, would never have been fulfilled by them, and this is why Allah said,

... وَلَئِن قُوتِلُوا لَا يَنصُرُونَهُمْ ...

and if they are attacked, they will never help them.

meaning, the hypocrites will not fight along with the Jews,

... وَلَئِن نَّصَرُوهُمْ ...

And (even) if they do help them,

and even if the hypocrites did fight along their side,

... لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ (١٢)

they will turn their backs, and they will not be victorious.

This Ayah contains good news, just as the good news that this following Ayah conveys,

لَأَنتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ اللَّهِ ...

Verily, you are more fearful in their breasts than Allah.

meaning, the hypocrites fear you more than they fear Allah,

as He says;

إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

> Behold! a section of them fear men as they fear Allah or even more. (4:77)

This is why Allah said,

... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ (١٣)

That is because they are a people who comprehend not.

Allah then said,

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَاء جُدُرٍ ...

They fight not against you even together, except in fortified townships, or from behind walls.

> meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals.

Allah the Exalted said,

... بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ...

Their enmity among themselves is very great.

> meaning, the enmity they feel against each other is intense,
>
> It is as said,
>
> وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ
>
> And make you to taste the violence of one another. (6:65)

Allah said in the Ayah,

... تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ...

You would think they were united, but their hearts are divided.

> meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely.
>
> Ibrahim An-Nakha`i said that this Ayah refers to the hypocrites and the People of the Scriptures,

... ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ (١٤)

That is because they are a people who understand not.

Allah said,

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٥)

They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.

> referring to the Jewish tribe of Bani Qaynuqa`, according to Ibn `Abbas, Qatadah and Muhammad bin Ishaq.

The Parable of the Hypocrites and the Jews

Allah said,

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ ...

Like Shaytan, when he says to man: "Disbelieve.''

But when (man) disbelieves, Shaytan says: "I am free of you...''

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

... إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (١٦)

I fear Allah, the Lord of all that exists!

Allah said,

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا...

So, the end of both will be that they will be in the Fire, abiding therein.

meaning, the end of both he, Shaytan, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

... وَذَلِكَ جَزَاءُ الظَّالِمِينَ (١٧)

Such is the recompense of the wrongdoers.

means, this is the recompense of every unjust person.

يَأَيُّهَا الَّذِينَ ءَامَنُواْ

59:18 O you who believe!

اتَّقُواْ اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُواْ اللَّهَ

Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah.

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Verily, Allah is All-Aware of what you do.

وَلاَ تَكُونُواْ كَالَّذِينَ نَسُواْ اللَّهَ فَأَنسَـهُمْ أَنفُسَهُمْ

59:19 And be not like those who forgot Allah, and He caused them to forget themselves.

أُولَـئِكَ هُمُ الْفَـسِقُونَ

Those are the rebellious.

لاَ يَسْتَوِى أَصْحَـبُ النَّارِ وَأَصْحَـبُ الْجَنَّةِ

59:20 Not equal are the dwellers of the Fire and the dwellers of the Paradise.

أَصْحَـبُ الْجَنَّةِ هُمُ الْفَآئِزُونَ

It is the dwellers of Paradise that will be successful.

The Command to have Taqwa and to prepare for the Day of Resurrection

Imam Ahmad recorded that Al-Mundhir bin Jarir narrated that his father said,

> "While we were in the company of the Messenger of Allah in the early hours of the morning, some people

came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal to pronounce **Adhan**. Bilal pronounced **Adhan** and **Iqamah**, and the Prophet led the prayer. He then addressed them, first reciting,

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ ......

> O mankind! Have **Taqwa** of your Lord, Who created you from a single person... (4:1), until the end of the Ayah.
>
> Then he recited the Ayah that is in Surah **Al-Hashr**:
>
> ... وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ...
>
> and let every person look to what he has sent forth for tomorrow,''

He then said,

> "A man donated his Dinar, his Dirham, from his clothes, from his **Sa`** of wheat, from his **Sa`** of dates'' -- until he said -- "even if it was half a date.''
>
> Then a person among the Ansar came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger radiate with pleasure, like gold. The Messenger of Allah said,
>
> مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أُجُورِهِمْ شَيْءٌ،
>
> وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَوْزَارِهِمْ شَيْء

He who sets a good example in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards.

Whoever sets in Islam an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.''

Muslim recorded this Hadith via the chain of Shu`bah.

Therefore, Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ ...

O you who believe! Have **Taqwa** of Allah,

ordains the **Taqwa** of Allah which pertains to obeying what He ordered and staying away from what He forbade.

Allah said,

... وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ...

and let every person look to what he has sent forth for tomorrow,

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

... وَاتَّقُوا اللَّهَ ...

Have **Taqwa** of Allah,

again ordering **Taqwa**,

... إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١٨)

Verily, Allah is All-Aware of what you do.

Allah asserts that surely, He knows all of your deeds -- O mankind -- and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ ...

And be not like those who forgot Allah, and He caused them to forget themselves.

meaning, do not forget the remembrance of Allah, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action.

This is why Allah the Exalted said,

...أُوْلَئِكَ هُمُ الْفَاسِقُونَ (١٩)

Those are the rebellious.

referring to those who rebel against obedience to Allah, who will earn destruction on the Day of Resurrection and failure upon their return,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. (63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allah said,

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ...

Not equal are the dwellers of the Fire and the dwellers of the Paradise.

meaning, these two categories of people are never the same with regards to the judgement of Allah, the Exalted, on the Day of Resurrection.

Allah said in other Ayat,

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُواْ السَّيِّئَـتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ سَوَآءً مَّحْيَـهُمْ وَمَمَـتُهُمْ سَآءَ مَا يَحْكُمُونَ

Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make. (45:21),

and,

وَمَا يَسْتَوِى الأَْعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَلاَ الْمُسِىءُ قَلِيـلاً مَّا تَتَذَكَّرُونَ

And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember! (40:58),

and,

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ كَالْمُفْسِدِينَ فِى الأَْرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe and do righteous good deeds as corrupters on earth Or shall We treat those who have **Taqwa** as the wicked? (38:28)

Therefore, Allah asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

... أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (٢٠)

It is the dwellers of Paradise that will be successful.

that is, they are those who will earn safety and deliverance from the torment of Allah the Exalted and Most Honored.

لَوْ أَنزَلْنَا هَـذَا الْقُرْءَانَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَـشِعاً مُّتَصَدِّعاً مِّنْ خَشْيَةِ اللَّهِ

59:21 Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah.

وَتِلْكَ الأَمْثَـلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Such are the parables which We put forward to mankind that they may reflect.

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ

59:22 He is Allah, beside Whom La ilaha illa Huwa,

عَالِمُ الْغَيْبِ وَالشَّهَـدَةِ

the All-Knower of the unseen and the seen.

هُوَ الرَّحْمَـنُ الرَّحِيمُ

He is the Most Gracious, the Most Merciful.

هُوَ اللَّهُ الَّذِى لاَ إِلَـهَ إِلاَّ هُوَ

59:23 He is Allah, beside Whom La ilaha illa Huwa,

الْمَلِكُ الْقُدُّوسُ السَّلَـمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

Al-Malik, Al-Quddus, As-Salam, Al-Mu`min, Al-Muhaymin, Al-`Aziz, Al-Jabbar, Al-Mutakabbir.

سُبْحَـنَ اللَّهِ عَمَّا يُشْرِكُونَ

Glory be to Allah! Above all that they associate as partners with Him.

هُوَ اللَّهُ الْخَـلِقُ الْبَارِىءُ الْمُصَوِّرُ

59:24 He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir.

لَهُ الاٌّسْمَآءُ الْحُسْنَى

To Him belong the Best Names.

يُسَبِّحُ لَهُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

All that is in the heavens and the earth glorify Him. And He is the Almighty, the All-Wise.

Asserting the Greatness of the Qur'an

Allah the Exalted emphasizes the greatness of the Qur'an, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

...

Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah.

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'an, will feel humble and crumble from fear of Allah the Exalted, then what about you -- O mankind Why do your hearts not feel softness and humbleness from the fear of Allah, even though you understand Allah's command and comprehend His Book

This is why Allah said,

... وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (٢١)

Such are the parables which We put forward to mankind that they may reflect.

There is a Hadith of the **Mutawatir grade** that states,

> The Messenger of Allah had someone make him a **Minbar**. Before that, he used to stand next to a tree trunk in the **Masjid** to deliver speeches. So, when the **Minbar** was made and placed in the **Masjid**, the Prophet came to deliver a speech and passed the tree trunk, headed towards the **Minbar**, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allah and the revelation that were being recited next to it.
>
> In one of the narrations for this Hadith, Al-Hasan Al-Basri said after narrating the Hadith,
>
> "You - mankind -- are more worthy to miss the Messenger of Allah than the tree trunk!''
>
> Likewise, this honorable Ayah asks that if the solid mountains feel humble and are rent asunder from the fear of Allah, if it heard Allah's Speech and comprehended it, what about you -- O mankind -- who heard the Qur'an and understood it Allah the Exalted said in another Ayah,
>
> وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى
>
> And if there had been a Qur'an with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak. (13:31)

We mentioned the meaning of this Ayah as stating that, if there were a Qur'an that has these qualities, it would be this Qur'an.

Allah the Exalted said in another Ayah,

> وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَـرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allah. (2:74)

Glorifying Allah the Exalted by mentioning His Names and Attributes

Allah the Exalted said,

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ(٢٢)

He is Allah, beside Whom **La ilaha illa Huwa**, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

Allah states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allah are false deities.

Allah is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness.

Allah's statement, هُوَ الرَّحْمَنُ الرَّحِيم (He is the Most Gracious, the Most Merciful). was duly explained before at the very beginning of this Tafsir, so it is not necessary to repeat it here, and it asserts that Allah is the Owner of the wide encompassing mercy that entails all of His creation. He is **Ar-Rahman** and **Ar-Rahim** of this life and the Hereafter.

Allah the Exalted said in other Ayat,

وَرَحْمَتِي وَسِعَتْ كُلَّ شَىْءٍ

And My mercy embraces all things. (7:156),

and,

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

Your Lord has written (prescribed) mercy for Himself. (6:54),

and,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say: "In the bounty of Allah, and in His mercy; -- therein let them rejoice.'' That is better than what (the wealth) they amass. (10:58)

Allah the Exalted said,

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ ...

He is Allah, beside Whom **La ilaha illa Huwa**, **Al-Malik**.

Al-Malik, meaning "The Owner and King of all things,'' Who has full power over them without resistance or hindrance.

Allah's statement,

... الْقُدُّوسُ ...

Al-Quddus,

meaning "The Pure,'' according to Wahb bin Munabbih,

while Mujahid and Qatadah said that **Al-Quddus** means "The Blessed.''

Ibn Jurayj said that **Al-Quddus** means

"He Whom the honorable angels glorify.''

... السَّلَامُ ...

As-Salam,

meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions.''

Allah's statement,

... الْمُؤْمِنُ ...

Al-Mu'min,

means "Who has granted safety to His servants by promising that He will never be unjust to them,''

according to Ad-Dahhak who reported it from Ibn Abbas.

Qatadah said that **Al-Mu'min** means that

"Allah affirms that His statements are true,''

while Ibn Zayd said that it means,

"He attested to His faithful servants' having faith in Him.''

Allah's statement,

... الْمُهَيْمِنُ ...

Al-Muhaymin,

means, according to Ibn Abbas and others,

"The Witness for His servants actions,''

that is, the Ever-Watcher over them. Allah said in similar Ayat,

وَاللَّهُ عَلَى كُلِّ شَىْءٍ شَهِيدٌ

And Allah is Witness over all things. (58:6), and,

ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ

and moreover Allah is Witness over what they used to do. (10:46), and,

أَفَمَنْ هُوَ قَآئِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

Is then He (Allah) Who takes charge (guards) of every person and knows all that he has earned, (13:33)

Allah said,

... الْعَزِيزُ ...

Al-`Aziz,

meaning that "He is the Almighty, Dominant over all things.''

Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride.

Allah said;

... الْجَبَّارُ الْمُتَكَبِّرُ ...

Al-Jabbar, Al-Mutakabbir,

meaning "The Only One worthy of being the Compeller and Supreme.''

There is a Hadith in the Sahih Collection in which Allah said,

الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا عَذَّبْتُه

Might is My **Izar** and pride is My **Rida**; if anyone disputes any one of them with Me, then I will punish him.

Allah the Exalted said,

... سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣)

Glory be to Allah! (High is He) above all that they associate as partners with Him.,

then He said,

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ...

He is Allah, **Al-Khaliq**, **Al-Bari**, **Al-Musawwir**.

Al-Khaliq refers to measuring and proportioning,

Al-Bari refers to inventing and bringing into existence what He has created and measured. Surely, none except Allah is able to measure, bring forth and create whatever He wills to come to existence.

Allah's statement, الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ (**Al-Khaliq**, **Al-Bari**, **Al-Musawwir**)

means, if Allah wills something, He merely says to it "be''

and it comes to existence in the form that He wills and the shape He chooses,

فِى أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ

In whatever form He willed, He put you together. (82:8)

Allah describing Himself as being **Al-Musawwir**, Who brings into existence anything He wills in the shape and form He decides.

Al-Asma' Al-Husna

Allah the Exalted said,

... لَهُ الْأَسْمَاءُ الْحُسْنَى ...

To Him belong **Al-Asma' Al-Husna** (the Best Names).

We explained the meaning of this Ayah in the Tafsir of Surah **Al-A`raf**.

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

إِنَّ للهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ،

وَهُوَ وِتْرٌ يُحِبُّ الْوِتْر

Allah the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise.

Allah is **Witr** (One) and He likes the **Witr**.

Everything praises and glorifies Allah

Allah's statement,

... يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...

All that is in the heavens and the earth glorify Him.

is similar to His other statement,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft--Forgiving. (17:44)

Allah's statement,

... وَهُوَ الْعَزِيزُ ...

and He is **Al-`Aziz,** The Almighty,

meaning, His greatness is never humbled,

... الْحَكِيمُ (٢٤)

Al-Hakim, the All-Wise, in His legislation and decrees

This is the end of the Tafsir of Surah **Al-Hashr**. All praise is due to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Mumtahinah

Revealed in Madinah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

60:1 O you who believe!

لاَ تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُمْ مِّنَ الْحَقِّ

Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth,

يُخْرِجُونَ الرَّسُولَ وَإِيَّـكُمْ أَن تُؤْمِنُواْ بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَاداً فِى سَبِيلِى وَابْتِغَآءَ مَرْضَاتِى

and have driven out the Messenger and yourselves because you believe in Allah, your Lord! If you have come forth to strive in My cause and to seek My good pleasure.

تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَاْ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ

You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.

وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيلِ

And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.

إِن يَثْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعْدَآءً وَيَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ
وَأَلْسِنَتَهُمْ بِالسُّوءِ وَوَدُّواْ لَوْ تَكْفُرُونَ

60:2 Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَن تَنفَعَكُمْ أَرْحَـمُكُمْ وَلاَ أَوْلَـدُكُمْ يَوْمَ الْقِيَـمَةِ يَفْصِلُ
بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

60:3 Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.

Reason behind revealing Surah Al-Mumtahinah

The story of Hatib bin Abi Balta`ah is the reason behind revealing the beginning of this honorable Surah.

Hatib was among the Early Emigrants and participated in the battle of **Badr**. Hatib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of Uthman. When the Messenger of Allah decided to conquer Makkah, after its people broke the peace treaty between them,

he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

اللَّهُمَّ عَمِّ عَلَيْهِمْ خَبَرَنَا

O Allah! Keep our news concealed from them.

Hatib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him (so that they would grant safety to his family in Makkah).

Allah the Exalted conveyed this matter to His Messenger, because He accepted the Prophet's invocation (to Him to conceal the news of the attack).

The Prophet sent someone after the woman and retrieved the letter.

This story is collected in the Two Sahihs.

Imam Ahmad recorded that Hasan bin Muhammad bin Ali said that Abdullah bin Abu Rafi` -- or Ubaydullah bin Abu Rafi` -- said that he heard Ali say,

> Allah's Messenger sent me, Zubayr and Al-Miqdad saying,
>
> "Proceed until you reach Rawdat Khakh, where there is a lady carrying a letter. Take that letter from her".
>
> So we proceeded on our way, with our horses galloping, until we reached the Rawdah. There we found the lady and said to her,
>
> `Take out the letter.'
>
> She said, `I am not carrying a letter.'
>
> We said, `Take out the letter, or else we will take off your clothes.'
>
> So she took it out of her braid, and we brought the letter to Allah's Messenger. The letter was addressed from Hatib bin Abu Balta`ah to some pagans of Makkah,

telling them about what Allah's Messenger intended to do. Allah's Messenger said,

O Hatib! What is this?

Hatib replied,

> `O Allah's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islam.'

Allah's Messenger (Regarding him), said to his Companions,

إِنَّهُ صَدَقَكُم

he has told you the truth.

Umar said, `O Allah's Messenger! Allow me to chop off the head of this hypocrite!'

The Prophet said,

إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ:

اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُم

He attended **Badr**. What can I tell you, perhaps Allah looked at those who attended **Badr** and said,

> "O the people of **Badr**, do what you like, for I have forgiven you.''

The Group with the exception of Ibn Majah, collected this Hadith using various chains of narration that included Sufyan bin `Uyaynah.

Al-Bukhari added in his narration in the chapter on the Prophet's battles,

"Then Allah revealed the Surah,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء ......

O you who believe! Take not my enemies and your enemies as protecting friends... ''

Al-Bukhari said in another part of his Sahih, Amr (one of the narrators of the Hadith) said,

> "This Ayah, يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء (O you who believe! Take not my enemies and your enemies as protecting friends'...) was revealed about Hatib, but I do not know if the Ayah was mentioned in the Hadith (or was added as an explanation by one of the narrators).''

Al-Bukhari also said that:

> Ali bin Al-Madini said that Sufyan bin `Uyaynah was asked, "Is this why this Ayah, يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء (O you who believe! Take not my enemies and your enemies as protecting friends'...) was revealed''
>
> Sufyan said,
>
> "This is the narration that I collected from `Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it.''

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءكُم مِّنَ الْحَقِّ ...

O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,

refers to the idolators and the disbelievers who are combatants against Allah, His Messenger and the believers. It is they whom Allah has decided should be our enemies and should be fought. Allah has forbidden the believers to take them as friends, supporters or companions.

Allah the Exalted said in another Ayah,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَـرَى أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ

O you who believe!

Take not the Jews and the Christians as protecting friends; they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them. (5:51)

This Ayah contains a stern warning and a sure threat.

Allah the Exalted said,

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الَّذِينَ اتَّخَذُواْ دِينَكُمْ هُزُواً وَلَعِباً مِّنَ الَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَآءَ وَاتَّقُواْ اللَّهَ إِن كُنتُم مُّؤْمِنِينَ

O you who believe!

Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have **Taqwa** of Allah if you indeed are true believers. (5:57)

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ للَّهِ عَلَيْكُمْ سُلْطَاناً مُّبِيناً

O you who believe!

Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves? (4:144)

and,

لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً وَيُحَذِّرْكُمُ اللَّهُ نَفْسَهُ

Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment). (3:28)

This is why Allah's Messenger accepted Hatib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allah's statement,

... يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ...

and have driven out the Messenger and yourselves (from your homeland),

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger and his Companions on account of their hatred for **Tawhid** and worshipping Allah alone in sincerity.

This is why Allah the Exalted said,

...أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ...

because you believe in Allah, your Lord!

meaning, `your only fault is that you believed in Allah, Lord of all that exists.'

Allah the Exalted said in other Ayat,

وَمَا نَقَمُواْ مِنْهُمْ إِلاَّ أَن يُؤْمِنُواْ بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they had no fault except that they believed in Allah, Almighty, **Al-Hamid**! (85:8)

and,

الَّذِينَ أُخْرِجُوا۟ مِن دِيَـرِهِم بِغَيْرِ حَقٍّ إِلاَّ أَن يَقُولُوا۟ رَبُّنَا اللَّهُ

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah.'' (22:40)

Allah said,

... إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاء مَرْضَاتِي ...

If you have come forth to strive in My cause and to seek My good pleasure.

Allah says, `if you are as described here, then do not take the disbelievers as supporters. If you migrated in **Jihad** for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they expelled you from your homes and property in rage against you and rejection of your religion.'

Allah's statement,

... تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ ...

You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.

Allah asks, `do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

... وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ (١)

إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاء وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ ...

And whosoever of you does that, then indeed he has gone astray from the straight path.

Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,

meaning, `if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

... وَوَدُّوا لَوْ تَكْفُرُونَ (٢)

and they desire that you should disbelieve.

meaning, `they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people?' This also encourages the enmity.

Allah's statement,

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٣)

Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.

means, `your family relations will not benefit you with Allah if Allah decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allah.'

Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allah, even if their relation was with a Prophet.

Imam Ahmad recorded that Anas said that a man said,

"O Allah's Messenger! Where is my father''

He said,

فِي النَّار

In the Fire.

When the man went away, the Prophet called him back and said:

إِنَّ أَبِي وَأَبَاكَ فِي النَّار

Verily, my father and your father are in the Fire.

Muslim and Abu Dawud also collected this Hadith.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِى إِبْرَهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُواْ لِقَوْمِهِمْ

60:4 Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:

إِنَّا بُرَءآؤاْ مِّنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ أَبَداً حَتَّى تُؤْمِنُواْ بِاللَّهِ

"Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone,'' --

وَحْدَهُ إِلاَّ قَوْلَ إِبْرَهِيمَ لاًّبِيهِ لاّسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَىْءٍ

except the saying of Ibrahim to his father:

"Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.''

رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

"Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.''

رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُواْ

60:5 "Our Lord! Make us not a trial for the disbelievers,

وَاغْفِرْ لَنَا رَبَّنَآ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.''

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الاٌّخِرَ

60:6 Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allah and the Last Day.

وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِىُّ الْحَمِيدُ

And whosoever turns away, then verily, Allah is Al-Ghani, Al-Hamid.

The Good Example of Ibrahim and His Followers, when They disowned Their Disbelieving People

Allah the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ...

Indeed there has been an excellent example for you in Ibrahim and those with him,

meaning, his followers who believed in him,

... إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ ...

when they said to their people: "Verily we are free from you...''

meaning, `we disown you,'

... وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ ...

and whatever you worship besides Allah: we rejected you,

meaning, `we disbelieve in your religion and way,'

... وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا ...

and there has started between us and you, hostility and hatred forever.

> meaning, `Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

... حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ...

until you believe in Allah alone,

> meaning, `unless, and until, you worship Allah alone without partners and disbelieve in the idols and rivals that you worship besides Him.'

Allah's statement,

... إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ ...

except the saying of Ibrahim to his father: "Verily, I will ask forgiveness (from Allah) for you...''

> means, `you have a good example in Ibrahim and his people;
>
> as for Ibrahim's prayers to Allah for his father, it was a promise that he made for his father.' When Ibrahim became sure that his father was an enemy of Allah, he declared himself innocent of him.
>
> Some of the believers used to invoke Allah for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrahim used to invoke Allah to forgive his father.

Allah the Exalted said in reply,

مَا كَانَ لِلنَّبِىِّ وَالَّذِينَ ءَامَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِى قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَـبُ الْجَحِيمِ

وَمَا كَانَ اسْتِغْفَارُ إِبْرَهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَهِيمَ لأَوَّاهٌ حَلِيمٌ

It is not for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

And Ibrahim's request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allah, he dissociated himself from him.

Verily, Ibrahim was **Awwah** and was forbearing. (9:113-114)

Allah said here,

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ ...

Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you...''

until,

... إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ ...

... except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.''

meaning, `You cannot follow Ibrahim's example as proof in the case mentioned here, as being allowed to ask Allah to forgive those who died on Shirk.'

This is the saying of Ibn Abbas, Mujahid, Qatadah, Muqatil bin Hayyan, Ad-Dahhak and several others.

Allah the Exalted said that Ibrahim and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allah in humility and submission,

... رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ (٤)

Our Lord!

In You we put our trust, and to You we turn in repentance, and to You is the final Return.

> meaning, `we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا ...

Our Lord! Make us not a trial for the disbelievers,

Mujahid said,

> "It means, `Do not punish us by their hands, nor with a punishment from You.' Or they will say, `Had these people been following the truth, the torment would not have struck them'.''
>
> Ad-Dahhak said something similar.

Qatadah said,

> "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth.''
>
> This is the meaning that Ibn Jarir preferred.

Ali bin Abi Talhah reported from Ibn `Abbas:

> "Do not give them dominance over us, lest we suffer trials by their hands.''

Allah's statement,

... وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ (٥)

and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.

> means, `cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'
>
> أَنتَ الْعَزِيزُ (Verily, You, only You, are the Almighty), `and those who seek refuge in Your majesty are never dealt with unjustly,' الْحَكِيمُ (the All-Wise), `in Your statements, actions, legislation and decrees.'

Allah the Exalted said,

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ...

Certainly, there has been in them an excellent example for you to follow -- for those who look forward to (the meeting with) Allah and the Last Day.

> asserting what He has said before with the exemption mentioned, i.e., the good example that Allah mentioned before, لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ (for those who look forward to Allah and the Last Day), thus encouraging the believers who believe in Allah and the Return to Him.

Allah said,

... وَمَن يَتَوَلَّ ...

And whosoever turns away,

meaning, from what Allah has ordained,

... فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٦)

verily, Allah is **Al-Ghani**, **Al-Hamid**.

Allah said in another Ayah,

إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

If you disbelieve, you and all on the earth together, then verily! Allah is **Ghani**, **Hamid**. (14:8)

Ali bin Talhah reported from Ibn `Abbas,

" **الْغَنِيُّ** **Ghani**, is the One Who is perfectly rich.''

That is Allah. This is Allah's attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allah, the One, the Irresistible.

الْحَمِيدُ Hamid means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً

60:7 Perhaps Allah will make friendship between you and those whom you hold as enemies.

وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ

And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.

لاَّ يَنْهَـكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَـتِلُوكُمْ فِى الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَـرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُواْ إِلَيْهِمْ

60:8 Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Verily, Allah loves those who deal with equity.

إِنَّمَا يَنْهَـكُمُ اللَّهُ عَنِ الَّذِينَ قَـتَلُوكُمْ فِى الدِّينِ وَأَخْرَجُوكُم مِّن دِيَـرِكُمْ وَظَـهَرُوا عَلَى إِخْرَجِكُمْ أَن تَوَلَّوْهُمْ

60:9 It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them.

وَمَن يَتَوَلَّهُمْ فَأُوْلَـئِكَ هُمُ الظَّـلِمُونَ

And whosoever will befriend them, then such are the wrongdoers.

Perhaps Allah will make a Friendship between You and Those, whom You hold as Enemies

Allah said to His faithful servants, after ordering them to be enemies with the disbelievers,

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ...

Perhaps Allah will make friendship between you and those, whom you hold as enemies.

meaning affection after animosity, tenderness after coldness and coming together after parting from each other,

... وَاللَّهُ قَدِيرٌ ...

And Allah has power (over all things),

Allah is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come

together in agreement, just as Allah said when He mentioned His favor on the Ansar,

وَاذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُم أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَاناً وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُمْ مِّنْهَا

And remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it. (3:103)

Also the Prophet said to them,

أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي؟

Did I not find you misguided, and Allah guided you through me; and divided, and Allah united (your hearts) through me?

Allah the Exalted said,

وَإِن يُرِيدُواْ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِى أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِى الاٌّرْضِ جَمِيعاً مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَـكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

He it is Who has supported you with His help and with the believers.

And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is Almighty, All-Wise. (8:62,63)

And in the Hadith:

أَحْبِبْ حَبِيبَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا،

وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا

- Love your loved one moderately, because one day, he might become your enemy.

- Hate your hated one moderately, because one day, he might become your loved one.

Allah's statement,

... وَاللَّهُ غَفُورٌ رَّحِيمٌ (٧)

And Allah is Oft-Forgiving, Most Merciful.

means, Allah forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islam. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion And Allah's statement;

Allah command's,

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ ...

Allah does not forbid you with those who fought not against you on account of religion nor drove you out of your homes,

means, those who did not have a role in your expulsion. Therefore, Allah does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

... أَن تَبَرُّوهُمْ ...

to deal kindly, (to be gentle with them),

... وَتُقْسِطُوا إِلَيْهِمْ ...

and justly with those, (to be fair with them),

... إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٨)

Verily, Allah loves those who deal with equity.

Imam Ahmad recorded that Asma' bint Abu Bakr said,

"My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet conducted with the Quraysh. I came to the Prophet and said, `O Allah's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations'

The Prophet said,

نَعَمْ صِلِي أُمَّك

Yes. Keep good relation with your mother.''

The Two Sahihs recorded this Hadith.

Imam Ahmad recorded that Abdullah bin Zubayr said,

"Qutaylah came visiting her daughter, Asma' bint Abi Bakr, with some gifts, such as **Dibab**, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asma' refused to accept her mother's gifts and did not let her enter her house. A'ishah asked the Prophet about his verdict and Allah sent down the Ayah,

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ ...

Allah does not forbid you with those who fought not against you on account of religion ... until the end of the Ayah.

Allah's Messenger ordered Asma' to accept her mother's gifts and to let her enter her house.''

Allah's statement, **إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ** (Allah loves those who deal with equity), was duly explained in the Tafsir of Surah **Al-Hujurat**.

We also mentioned the authentic Hadith,

الْمُقْسِطُونَ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الْعَرْشِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهَالِيهِمْ وَمَا وَلُوا

The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.

The Prohibition of being Kind towards Combatant Disbelievers

Allah's statement,

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ...

It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allah forbids you to befriend them.

means, `Allah forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allah the Exalted forbids you from being their friends and orders you to be their enemy.'

Then Allah stresses His threat against being friends with them, by saying,

... وَمَن يَتَوَلَّهُمْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ (٩)

And whosoever will befriend them, then such are the wrongdoers.

As He said;

يَـأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَـرَى أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

O you who believe!

Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them

(as protecting friends), then surely, he is one of them.

Verily, Allah guides not those people who are the wrongdoers) (5:51)

يأَيُّهَا الَّذِينَ ءَامَنُوا

60:10 O you who believe!

إِذَا جَآءَكُمُ الْمُؤْمِنَـتُ مُهَـجِرَتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَـنِهِنَّ

When believing women come to you as emigrants, examine them; Allah knows best as to their faith,

فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـتٍ فَلاَ تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ

then if you ascertain that they are true believers, send them not back to the disbelievers.

لاَ هُنَّ حِلٌّ لَّهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ

They are not lawful for the disbelievers nor are the disbelievers lawful for them.

وَءَاتُوهُم مَّآ أَنفَقُوا

But give them (disbelievers) that which they have spent (on their dowry).

وَلاَ جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ

And there will be no sin on you to marry them if you have paid their due to them.

وَلاَ تُمْسِكُواْ بِعِصَمِ الْكَوَافِرِ وَاسْـَلُواْ مَآ أَنفَقْتُمْ وَلْيَسْـَلُواْ مَآ أَنفَقُواْ

Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowry) and let them (the disbelievers) ask for that which they have spent.

ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

That is the judgement of Allah, He judges between you. And Allah is All-Knowing, All-Wise.

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَجِكُمْ إِلَى الْكُفَّـرِ فَعَـقَبْتُمْ

60:11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory);

فَآتُواْ الَّذِينَ ذَهَبَتْ أَزْوَجُهُمْ مِّثْلَ مَآ أَنفَقُواْ

then pay those whose wives have gone, the equivalent of what they had spent.

وَاتَّقُواْ اللَّهَ الَّذِى أَنتُمْ بِهِ مُؤْمِنُونَ

And have Taqwa of Allah, the One in Whom you are believers.

After Al-Hudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

In Surah **Al-Fath**, we related the story of the treaty at **Al-Hudaybiyyah** that was conducted between the Messenger of Allah and the disbelievers of Quraysh. In that treaty, there were these words,

"Everyman (in another narration, every person) who reverts from our side to your side should be returned to us, even if he is a follower of your religion.''

This was said by Urwah, Ad-Dahhak, Abdur-Rahman bin Zayd, Az-Zuhri, Muqatil bin Hayyan and As-Suddi.

So according to this narration, this Ayah specifies and explains the **Sunnah**. And this is the best case of understanding.

Yet according to another view of some of the **Salaf**, it abrogates it.

Allah the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers.

In the biography of Abdullah bin Abi Ahmad bin Jahsh in Al-Musnad Al-Kabir, we also mentioned that Abdullah bin Abi Ahmad said,

"Umm Kulthum bint Uqbah bin Abi Mu`ayt emigrated and her brothers, Umarah and Al-Walid, went after her. They came to Allah's Messenger and talked to him about Umm Kulthum and asked that she be returned to them. Allah abolished the part of the treaty between the Prophet and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the Ayah about testing them.''

Al-`Awfi reported from Ibn `Abbas, about Allah's saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ...

O you who believe!

When believing women come to you as emigrants, examine them;

"Their examination was asking them to testify to **La ilaha illallah**, and that Muhammad is Allah's servant and His Messenger.''

.... اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ...

Allah knows best as to their faith,

Mujahid explained the Ayah, فَامْتَحِنُوهُنَّ (examine them) by saying,

> "Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands.''

Allah's statement,

... فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ...

then if you ascertain that they are true believers, send them not back to the disbelievers.

This Ayah indicates that faith can be recognized and affirmed.

The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allah's statement,

... لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ...

They are not lawful for the disbelievers nor are the disbelievers lawful for them.

> This Ayah forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islam.
>
> Abu Al-`As bin Ar-Rabi` was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-`As was still an idolator like his people. When he was captured during the battle of **Badr**, his wife, Zaynab sent his ransom, a necklace that belonged to the Prophet's first wife Khadijah. The

Prophet became very emotional when he saw the necklace and said to the Companions,

إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أَسِيرَهَا فَافْعَلُوا

If you decide to set free the prisoner who belongs to her, then do so.

They did, and Allah's Messenger set him free. His ransom was that he send his wife to Allah's Messenger.

Abu Al-`As fulfilled his promise and sent Zaynab to Allah's Messenger along with Zayd bin Harithah. Zaynab remained in Al-Madinah after the battle of **Badr**, which took place in the second year of Hijrah, until her husband Abu Al-`As bin Ar-Rahi` embraced Islam in the eighth year after the **Hijrah**. She returned to their marriage without renewing the dowry.

Allah's statement,

... وَآتُوهُم مَّا أَنفَقُوا ...

But give them that which they have spent.

meaning, the husbands of the emigrant women who came from the idolators, return the dowry that they gave to their wives.

This was said by Ibn `Abbas, Mujahid, Qatadah, Az-Zuhri and several others.

Allah's statement,

... وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ ...

And there will be no sin on you to marry them if you have paid their due to them.

means, when you wish to marry them, then give them their dowry. That is, marry them under the condition that their **`Iddah** (waiting period) is

finished and they have a legal guardian for their marriage etc.

Allah said,

... وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ...

Likewise do not keep disbelieving women,

thus forbidding His faithful servants from marrying idolator women or remaining married to them.

In the Sahih, it is recorded that Al-Miswar and Marwan bin Al-Hakam said that

after the Messenger of Allah conducted the treaty with the Quraysh idolators at **Al-Hudaybiyyah**, some Muslim women emigrated to him and Allah the Exalted sent down this Ayah about them,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ ...

O you who believe! When believing women come to you as emigrants) until,

... وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ...

Likewise do not keep disbelieving women,

Then Umar bin Al-Khattab divorced two of his wives, who were idolatresses, and one of them got married to Mu`awiyah bin Abi Sufyan, while the other got married to Safwan bin Umayyah.

Ibn Thawr narrated that Ma`mar said that Az-Zuhri said,

"This Ayah was revealed to Allah's Messenger while he was in the area of **Al-Hudaybiyyah**, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this Ayah was revealed. Allah commanded that the dowry that was paid to these women be returned to their husbands. Allah also ordered

that if some Muslim women revert to the side of the idolators, the idolators should return their dowry to their Muslim husbands.

Allah said,

... وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ...

Likewise do not keep disbelieving women.''

Allah's statement,

... وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ...

and ask for that which you have spent and let them ask for that which they have spent.

means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowry that they gave their wives who emigrated to the Muslims.

Allah's statement,

...ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ...

That is the judgement of Allah, He judges between you.

means, this judgement about the treaty and excluding women from its clauses, is a decision that Allah made for His creatures,

... وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٠)

And Allah is All-Knowing, All-Wise.

meaning, He knows what benefits His servants and is the Most Wise about that.

Allah the Exalted said,

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُم مِّثْلَ مَا أَنفَقُوا ...

And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over

them; then pay those whose wives have gone the equivalent of what they had spent.

Mujahid and Qatadah explained this Ayah, by saying,

> "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent.''

Ibn Jarir recorded that Az-Zuhri said,

> "The believers abided by Allah's decree and paid what they owed the idolators to compensate for the dowry the idolators gave to the women (who emigrated). However, the idolators refused to accept Allah's judgement for what they owed the Muslims. Allah said to the faithful believers,
>
> وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُم مِّثْلَ مَا أَنفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ (١١)
>
> And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have **Taqwa** of Allah, the One in Whom you are believers.
>
> Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowry her Muslim husband paid her, from whatever money is left with them from the dowry of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them.''

يأَيُّهَا النَّبِىُّ

60:12 O Prophet!

إِذَا جَآءَكَ الْمُؤْمِنَـتُ يُبَايِعْنَكَ عَلَى أَن لاَّ يُشْرِكْنَ بِاللَّهِ شَيْئاً

When the believing women come to you pledging to you that they will not associate anything with Allah,

وَلاَ يَسْرِقْنَ وَلاَ يَزْنِينَ وَلاَ يَقْتُلْنَ أَوْلَـدَهُنَّ

and that they will not steal, and that they will not commit Zina, and that they will not kill their children,

وَلاَ يَأْتِينَ بِبُهْتَـنٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ

and that they will not utter slander, fabricating from between their hands and their feet,

وَلاَ يَعْصِينَكَ فِى مَعْرُوفٍ

and that they will not disobey you in Ma`ruf (good),

فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ

then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins):

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

for Allah is Oft-Forgiving, Most Merciful.

The Matters the Women pledged to

Al-Bukhari recorded that A'ishah the wife of the Prophet said,

"Allah's Messenger used to examine women who migrated to his side according to this Ayah,

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ ...

O Prophet! When believing women come to you pledging to you...

until,

... إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٢)

Verily, Allah is Oft-Forgiving, Most Merciful.''

Urwah said,

"A'ishah said, `When any believing woman agreed to these conditions, Allah's Messenger would say to her,

قَدْ بَايَعْتُكِ

I have accepted your pledge.

but, by Allah, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

قَدْ بَايَعْتُكِ عَلَى ذَلِك

I have accepted your pledge.''

This is the wording of Al-Bukhari.

Imam Ahmad recorded that Umaymah bint Ruqayqah said,

"I came to Allah's Messenger with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'an, that we associate none with Allah, etc; as in the Ayah. Then he said,

فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُن

As much as you can bear to implement.

We said, `Surely, Allah and His Messenger are more merciful with us than we are with ourselves.'

We then said, `O Allah's Messenger, should you not shake hands with us'

He said,

إِنِّي لَا أُصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ كَقَوْلِي لِمِائَةِ امْرَأَة

> I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.''

This Hadith has an authentic chain of narration; At-Tirmidhi, An-Nasa'i and Ibn Majah collected it.

Al-Bukhari also recorded that Umm Atiyah said,

"The Messenger of Allah took our pledge and recited to us the Ayah,

... أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا ...

...that they will not associate anything with Allah,

and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, `But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.'

The Prophet did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance.''

Muslim also collected this Hadith.

Imam Ahmad recorded that Ubadah bin As-Samit said,

"While we were with the Prophet , he said,

تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ

> Pledge to me in that you will not associate any with Allah, nor steal, nor commit Zina, nor kill your children.

Then he recited the Ayah that begins; إِذَا جَاءكَ الْمُؤْمِنَاتُ (when the believing women come to you...) and took the pledge of allegiance from the women.

He then added,

> فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللهُ عَلَيْهِ فَهُوَ إِلَى اللهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَه
>
> Those among you who fulfill this pledge, will receive their reward from Allah.
>
> Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin.
>
> Whoever deviates from any of it and Allah screens him, then it is up to Allah to punish or forgive if He wills.

The Two Sahihs recorded this Hadith.

Allah's statement,

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ ...

O Prophet! When the believing women come to you pledging to you,

> means, `if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

... عَلَى أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ ...

that they will not associate anything with Allah, that they will not steal,

> meaning, the property of other people.
>
> In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's

actions or not, because of the Hadith in which Hind bint `Utbah said,

"O Allah's Messenger! Abu Sufyan is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed to secretly take from his money without his knowledge.''

Allah's Messenger said to her,

خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكِ وَيَكْفِي بَنِيك

You may take from what is reasonable and appropriate for you and your children) This Hadith was recorded in the two Sahihs.

Allah's statement,

... وَلَا يَزْنِينَ ...

they will not commit **Zina**,

is similar to His other statement,

وَلاَ تَقْرَبُواْ الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَآءَ سَبِيلاً

And come not near to **Az-Zina**. Verily, it is a **Fahishah** (immoral act) and an evil way. (17:32)

A Hadith collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell.

Imam Ahmad recorded that A'ishah said,

"Fatimah bint `Utbah came to give her pledge to Allah's Messenger, who took the pledge from her,

... أَن لَّا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ ...

that they will not associate anything with Allah, they will not steal, that they will not commit **Zina** (fornication and adultery),

Fatimah bashfully placed her hand on her head in shyness. The Prophet liked what she did.

A'ishah said, `O woman! Accept the pledge, because by Allah, we all gave the pledge to the same.'

She said, `Yes then,'

and she gave her pledge to the same things mentioned in the Ayah.'''

Allah's statement,

... وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ ...

that they will not kill their children,

includes killing children after they are born.

The people of Jahiliyyah used to kill their children because they feared poverty. The Ayah includes killing the fetus, just as some ignorant women do for various evil reasons.

Allah's statement,

... وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ ...

and that they will not utter slander, fabricating from between their hands and their feet,

Ibn Abbas said,

"It means that they not to attribute to their husbands other than their legitimate children.''

Muqatil said similarly.

Allah's statement,

... وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ ...

and that they will not disobey you in **Ma`ruf** (good),

means, `that they will obey you when you order them to do good and forbid them from evil.'

Al-Bukhari recorded that Ibn `Abbas said about Allah's statement, **وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ** (and that they will not disobey you in any Ma`ruf (good),

> "This was one of the conditions which Allah imposed on the women.''

Maymun bin Mihran said,

> "Allah did not order obedience to His Prophet for other than **Ma`ruf**, and **Ma`ruf** is itself obedience.''

Ibn Zayd said,

> "Allah commanded that His Messenger, the best of His creation, be obeyed in that which is **Ma`ruf**.''

Ibn Jarir recorded that Umm Atiyah Al-Ansariyah said,

> "Among the conditions included in our pledge to Allah's Messenger to good was not to wail. A woman said, `So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milhan, the mother of Anas bin Malik, did so.''
>
> Al-Bukhari collected this Hadith from the way of Hafsah bint Sirin from Umm `Atiyah Nusaybah Al-Ansariyah, may Allah be pleased with her.

Ibn Abi Hatim recorded that Asid bin Abi Asid Al-Barrad said that one of the women who gave the pledge to Allah's Messenger said,

> "Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of **Ma`ruf** (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail.''

Then Allah exalted permitted,

... فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٢)

then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

59:13. O you who believe!

لاَ تَتَوَلَّوْاْ قَوْماً غَضِبَ اللَّهُ عَلَيْهِمْ

Take not as friends the people who incurred the wrath of Allah.

قَدْ يَئِسُواْ مِنَ الاٌّخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَـبِ الْقُبُورِ

Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.

Just like in the beginning of the Surah, Allah the Exalted forbids taking the disbelievers as protecting friends at the end of the Surah, saying,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ ...

O you who believe! Take not as friends the people who incurred the wrath of Allah.

referring to the Jews, Christians and the rest of the disbelievers whom Allah became angry with and cursed. Those who deserved being rejected and banished by Him. (Allah says here),

`how can you become their allies, friends and companions, after Allah decided that they earn

the despair of receiving any good or delights in the Hereafter'

Allah's statement,

... قَدْ يَئِسُوا مِنَ الْآخِرَةِ ..

Surely, they have despaired of the Hereafter,

... كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ (١٣)

just as the disbelievers have despaired of those (buried) in graves.

This has two possible meanings.

First, the disbelievers despair of ever again meeting their relatives buried in graves, because they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed.

Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true.

Al-A`mash reported from Abu Ad-Duha from Masruq that Ibn Mas`ud said, **كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ** (just as the disbelievers have despaired of those (buried) in graves).

"Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense.''

This is the saying of Mujahid, `Ikrimah, Muqatil, Ibn Zayd, Al-Kalbi and Mansur;

Ibn Jarir preferred this explanation.

This is the end of the Tafsir of Surah **Al-Mumtahinah**, all praise and thanks be to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

As-Saff

Revealed in Madinah

The Virtues of Surat As-Saff

Imam Ahmad recorded that `Abdullah bin Salam said,

> "We asked, `Who among us should go to the Messenger and ask him about the dearest actions to Allah' None among us volunteered. The Messenger sent a man to us and that man gathered us and recited this Surah, Surah **As-Saff,** in its entirety.'"

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

61:1 Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And He is the Almighty, the All-Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

61:2 O you who believe! Why do you say that which you do not do

كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ

61:3 Most hateful it is with Allah that you say that which you do not do.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنيَانٌ مَّرْصُوصٌ

61:4 Verily, Allah loves those who fight in His cause in rows as if they were a solid structure.

Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allah's statement,

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.

Therefore, we do not need to repeat its meaning here.

Allah's statement,

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢)

O you who believe! Why do you say that which you do not do?

This refutes those who neglect to fulfill their promises.

This honorable Ayah supports the view that several scholars of the **Salaf** held, that it is necessary to fulfill

the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise.

They also argue from the **Sunnah**, with the Hadith recorded in the Two Sahihs in which Allah's Messenger said,

> آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ
>
> There are three signs for a hypocrite:
>
> - when he promises, he breaks his promise;
> - when speaks, he lies; and
> - when he is entrusted, he betrays.

And in another Hadith in the Sahih,

> أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا،وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا
>
> There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.
>
> So he mentioned breaking the promise among these four characteristics.
>
> We mentioned the meaning of these two Hadiths in the beginning of the explanation of Sahih Al-Bukhari, and to Allah is the praise and the thanks.

Therefore Allah implied this meaning, when He continued His admonishment by saying,

كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ (٣)

Most hateful it is with Allah that you say that which you do not do.

Imam Ahmad and Abu Dawud recorded that Abdullah bin \`Amir bin Rabi\`ah said,

> "Allah's Messenger came to us while I was a young boy, and I went out to play. My mother

said, `O Abdullah! Come, I want to give you something.' Allah's Messenger said to her,

وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟

What did you want to give him?

She said, `Dates.'

He said,

أَمَا إِنَّكِ لَوْ لَمْ تَفْعَلِي كُتِبَتْ عَلَيْكِ كَذْبَة

If you had not given them to him, it would have been written as a lie in your record.''

Muqatil bin Hayyan said,

"The faithful believers said, `If we only knew the dearest good actions to Allah, we would perform them.' Thus, Allah told them about the dearest actions to Him, saying,

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا ...

Verily, Allah loves those who fight in His cause in rows,

Allah stated what He likes, and they were tested on the day of **Uhud**.

However, they retreated and fled, leaving the Prophet behind. It was about their case that Allah revealed this Ayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O you who believe! Why do you say that which you do not do

Allah says here, `The dearest of you to Me, is he who fights in My cause.'''

Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the battle, even though he did not do so.

Qatadah and Ad-Dahhak said that this Ayah was sent down to admonish some people who used to say that

they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it.

Sa`id bin Jubayr said about Allah's statement, إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا (Verily, Allah loves those who fight in His cause in rows (ranks)),

> "Before Allah's Messenger began the battle against the enemy, he liked to line up his forces in rows; in this Surah, Allah teaches the believers to do the same.''

He also said that Allah's statement,

... كَأَنَّهُم بُنيَانٌ مَّرْصُوصٌ (٤)

as if they were a solid structure.

> means, its parts are firmly connected to each other; in rows for battle.

Muqatil bin Hayyan said,

> "Firmly connected to each other.''

Ibn `Abbas commented on the meaning of the Ayah, كَأَنَّهُم بُنيَانٌ مَّرْصُوصٌ (as if they were a solid structure). by saying,

> "They are like a firm structure that does not move, because its parts are cemented to each other.''

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

61:5 And when Musa said to his people:

يقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ اللَّهِ إِلَيْكُمْ

"O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you?

فَلَمَّا زَاغُوا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ

So, when they turned away (from the path of Allah), Allah turned their hearts away (from the right path).

وَٱللَّهُ لاَ يَهْدِى ٱلْقَوْمَ ٱلْفَـسِقِينَ

And Allah guides not the people who are rebellious.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يبَنِى إِسْرَءِيلَ إِنِّى رَسُولُ اللَّهِ إِلَيْكُم

61:6 And (remember) when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you,

مُّصَدِّقاً لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاةِ وَمُبَشِّراً بِرَسُولٍ يَأْتِى مِن بَعْدِى اسْمُهُ أَحْمَدُ

confirming the Tawrah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.

فَلَمَّا جَاءَهُم بِالْبَيِّنَـتِ قَالُوا۟ هَـذَا سِحْرٌ مُّبِينٌ

"But when he came to them with clear proofs, they said: "This is plain magic.''

Musa admonishes His People for annoying Him

Allah states,

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ ....

And when Musa said to his people: "O my people!

Allah states that His servant and Messenger Musa, son of Imran, to whom Allah spoke directly, said to his people,

... لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ...

Why do you annoy me while you know certainly that I am the Messenger of Allah to you?

> meaning, `why do you annoy me even though you know my truth regarding the Message that I brought you' This brings consolation for Allah's Messenger for what the disbelievers among his people and others did to him. And it orders him to be patient.
>
> This is why he once said,
>
> رَحْمَةُ اللهِ عَلَى مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ
>
> May Allah have mercy with Musa: he was annoyed more than this, yet he was patient.

By it believers are prohibited from harming or bothering the Prophet in any way or form.

As Allah the Exalted said,

> يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تَكُونُواْ كَالَّذِينَ ءَاذَوْاْ مُوسَى فَبرَّأَهُ اللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ اللَّهِ وَجِيهاً
>
> O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah. (33:69)

And His saying:

... فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ...

So, when they turned away, Allah turned their hearts away,

> means, when the Jews turned away from following the guidance, even though they knew it, Allah turned their hearts away from the guidance. Instead, Allah placed doubts, suspicion and failure in their hearts, just as He said,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

And We shall turn their hearts and vision away, as they refused to believe therein for the first time, and we shall leave them in their trespass to wander blindly.

And His saying;

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَآءَتْ مَصِيراً

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is! (4:115),

and, Similarly Allah said;

... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٥)

And Allah guides not the people who are rebellious. (9:24)

The Good News of `Isa about Our Prophet and that His Name is Ahmad

Allah said;

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ ...

And when **`Isa**, son of **Maryam**, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the **Tawrah** before me, and giving glad tidings of a Messenger to come after me, whose name shall be **Ahmad**.''

`Isa said, "The **Tawrah** conveyed the glad tidings of my coming, and my coming confirms the truth of the **Tawrah**. I convey the glad

tidings of the Prophet who will come after me. He is the unlettered, **Makkan**, Arab Prophet and Messenger, **Ahmad**.''

`Isa, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of **Muhammad**, whose name is also **Ahmad**, the Last and Final Prophet and Messenger. After **Muhammad**, there will be no Prophethood or Messengers.

How admirable the Hadith is that Al-Bukhari collected in his Sahih from Jubayr bin Mut`im, who said,

"I heard the Messenger of Allah say,

إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِهِ الْكُفْرَ،وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِب

I have names.

- I am **Muhammad** and **Ahmad**.

- I am **Al-Mahi** through whom Allah will eliminate disbelief.

- I am **Al-Hashir** who will be the first to be resurrected, with the people being resurrected Hereafter.

- I am also **Al-`Aqib** (i.e., there will be no Prophet after me).''

Also Muslim collected this Hadith from Az-Zuhri from Jubayr. Muhammad bin Ishaq recorded that Khalid bin Ma`dan said that some Companions of Allah's Messenger said,

"O Allah's Messenger! Tell us about yourself.''

He said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ أُمِّي حِينَ حَمَلَتْ بِي كَأَنَّهُ خَرَجَ مِنْها نُورٌ أَضَاءَتْ لَهُ قُصُورُ بُصْرَى مِنْ أَرْضِ الشَّام

I am the (result of the) invocation made to Allah from my father Ibrahim and the good news `Isa delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Basra in Ash-Sham.''

This Hadith has a good chain of narration that is supported by other similar narrations.

Imam Ahmad recorded that Al-`Irbad bin Sariyah said, "The Messenger of Allah said,

إِنِّي عِنْدَ اللهِ لَخَاتَمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ، وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ: دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبِشَارَةُ عِيسَى بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ، وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ يَرَيْن

I was written with Allah as the Last and Final of the Prophet, even when Adam was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allah made from my father Ibrahim, the good news `Isa conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams.''

Imam Ahmad recorded that Abu Umamah said,

"I said, `O Allah's Messenger! What was the first good news of your coming?'

He said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّام

The (result of the) invocation to Allah made from my father Ibrahim and the good news `Isa conveyed. My mother saw a light emanating from

her that filled the palaces of Ash-Sham in a dream.''

Imam Ahmad recorded that Abdullah bin Mas`ud said that:

the Messenger of Allah sent eighty men, including Abdullah bin Masud, Jafar bin Abi Talib, Abdullah bin Urfutah, Uthman bin Mazun, Abu Musa, and others, to An-Najashi.

The Quraysh sent Amr bin Al-`As and Umarah bin Al-Walid with a gift for An-Najashi. When they, Amr and `Umarah, came to An-Najashi, they prostrated before him and stood to his right and left. Amr and Umarah said,

"Some of our cousins migrated to your land; they have abandoned us and our religion.''

An-Najashi said, "Where are they''

They said, "They are in your land, so send for them,'' so An-Najashi summoned the Muslims.

Jafar said to the Muslims, "I will be your speaker today.'' So, the Muslims followed Jafar and when he entered on the king he did not prostrate after greeting him.

They said to Jafar, "Why do you not prostrate before the king'?'

Jafar said, "We only prostrate for Allah, the Exalted and Most Honored.''

They said, "Why?''

He said,

"Allah has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allah, the Exalted and Most Honored. He also ordered to perform prayer and give charity.''

Amr bin Al-`As said, "They contradict your creed about `Isa, son of Maryam.''

The king asked, "What do you say about `Isa and his mother Maryam?''

Jafar said,

> "We only say what Allah said about him, that he is Allah's Word, a soul created by Allah and sent down to the honorable virgin who was not touched by a man nor bearing children before.''

An-Najashi lifted a straw of wood and said,

> "O Ethiopians, monks and priests! By Allah, what they say about `Isa is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allah's Messenger whom we read about in the **Injil**. He is the Prophet who `Isa, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allah, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution.''

The king ordered that the gifts of the idolators be returned to them.

Abdullah bin Mas`ud soon returned and later on participated in the battle of **Badr**. He said that when the Prophet received the news that An-Najashi died, he invoked Allah to forgive him.

Allah said,

... فَلَمَّا جَاءهُم بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ (٦)

But when he came to them with clear proofs, they said: "This is plain magic.''

this refers to **Ahmad**, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarir.

When the Prophet appeared bringing clear signs, the disbelievers and rejecters said, هَذَا سِحْرٌ مُّبِينٌ (This is plain magic).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الإِسْلاَمِ

61:7 And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam?

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah guides not the people who are wrongdoers.

يُرِيدُونَ لِيُطْفِئُواْ نُورَ اللَّهِ بِأَفْوَهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَـفِرُونَ

61:8 They intend to put out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).

هُوَ الَّذِى أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

61:9 He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).

The Most Unjust among all People

Allah said,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ...

And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam?

meaning, none is more unjust than he who lies about Allah and calls upon rivals and associates partners with Him, even while he is being invited to **Tawhid** and sincerely worshipping Him.

This is why Allah said,

... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٧)

And Allah guides not the people who are wrongdoers.

Allah said,

يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ ...

They intend to put out the Light of Allah with their mouths.

indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible. Likewise is the case of their attempt to extinguish truth.

So Allah said,

... وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (٨)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٩)

But Allah will bring His Light to perfection even though the disbelievers hate (it).

He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).

We explained the meanings of similar Ayat before, in the Tafsir of Surah **Bara'ah**. All praise and thanks are due to Allah.

يأَيُّهَا الَّذِينَ ءَامَنُوا

61:10 O you who believe!

هَلْ أَدُلُّكمْ عَلَى تِجَـرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ

Shall I guide you to a trade that will save you from a painful torment

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

61:11 That you believe in Allah and His Messenger,

وَتُجَـهِدُونَ فِى سَبِيلِ اللَّهِ بِأَمْوَلِكُمْ وَأَنفُسِكُمْ

and that you strive hard and fight in the cause of Allah with your wealth and your lives,

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

that will be better for you, if you but know!

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ

61:12 (If you do so) He will forgive you your sins,

وَيُدْخِلْكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ وَمَسَـكِنَ طَيِّبَةً فِى جَنَّـتِ عَدْنٍ

and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eternal) Paradise;

ذَلِكَ الْفَوْزُ الْعَظِيمُ

that is indeed the great success.

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِّن اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ

61:13 And also (He will give you) another (blessing) which you love, help from Allah and a near victory. And give glad tidings to the believers.

The Trade that saves One from the Painful Torment

We mentioned a Hadith from Abdullah bin Salam in that the Companions wanted to ask the Prophet of Allah about the best actions with Allah the Exalted and Most Honored, so they could practice them. Allah the Exalted sent down this Surah, including this Ayah,

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ (١٠)

O you who believe!

Shall I guide you to a trade that will save you from a painful torment?

Allah then explained this great trade that will never fail, the trade that will earn one what he wishes and saves him from what he dislikes.

Allah the Exalted said,

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (١١)

That you believe in Allah and His Messenger, and that you strive hard and fight in the cause of Allah with your wealth and your lives, that will be better for you, if you but know!

this is better than the trade of this life and striving hard for it and amassing it.

Allah the Exalted said,

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ ...

He will forgive you your sins,

> meaning, `if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high positions.'

This is why Allah the Exalted said,

... وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٢)

and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eternal) Paradise; that is indeed the great success.

Allah said,

وَأُخْرَى تُحِبُّونَهَا ...

And also another (blessing) which you love,

meaning, `I will grant you more favors that you like,'

... نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ...

help from Allah and a near victory.

> meaning, if you fight in Allah's cause and support His religion, He will grant you victory.
>
> Allah the Exalted said,
>
> يأَيُّهَا الَّذِينَ ءَامَنُواْ إِن تَنصُرُواْ اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ
>
> O you who believe!
>
> If you help (in the cause of) Allah, He will help you, and make your foothold firm. (47:7),
>
> and,
>
> وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ إِنَّ اللَّهَ لَقَوِىٌّ عَزِيزٌ

Verily, Allah will help those who help His (cause). Truly, Allah is All Strong, All-Wise. (22:40)

Allah's statement, **وَفَتْحٌ قريبٌ** (and a near victory), means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allah and His Messenger and support Allah and His religion.

Allah said;

... وَبَشِّرِ الْمُؤْمِنِينَ (١٣)

And give glad tidings to the believers.

يأَيُّهَا الَّذِينَ ءَامَنُواْ

61:14 O you who believe!

كُونُواْ أَنصَـرَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنَّصَـرِى إِلَى اللَّهِ

Be you helpers (in the cause) of Allah as said `Isa, son of Maryam, to the Hawariyyin (the disciples): "Who are my helpers (in the cause) of Allah''

قَالَ الْحَوَرِيُّونَ نَحْنُ أَنصَـرُ اللَّهِ

The Hawariyyun said: "We are Allah's helpers'' (i.e., we will strive in His cause!).

فَـامَنَت طَّآئِفَةٌ مِّن بَنِى إِسْرَءِيلَ وَكَفَرَت طَّآئِفَةٌ

Then a group of the Children of Israel believed and a group disbelieved.

فَأَيَّدْنَا الَّذِينَ ءَامَنُواْ عَلَى عَدُوِّهِمْ فَأَصْبَحُواْ ظَـهِرِينَ

So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

Muslims are always the Natural Supporters of Islam

Allah reminds the believers,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ ...

O you who believe!

Be you helpers (in the cause) of Allah as said `Isa, son of Maryam, to the **Hawariyyin** (the disciples):

Allah the Exalted orders His faithful servants to be Allah's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allah orders them to accept His and His Messenger's call, just as the disciples said to Prophet `Isa when he said,

... مَنْ أَنصَارِي إِلَى اللَّهِ ...

Who are my helpers (in the cause) of Allah?

meaning, `who will support me in conveying the Message of Allah, the Exalted and Most Honored'

... قَالَ الْحَوَارِيُّونَ ...

The **Hawariyyun** said:

in reference to the followers of `Isa, peace be upon him,

... نَحْنُ أَنصَارُ اللَّهِ ...

We are Allah's helpers.

meaning, `we will support you with regards to the Message you have been sent with and will help you convey it.'

Whereby, `Isa sent the disciples to the various areas of Ash-Sham to call the Greeks and the Israelites to Islam.

Similarly, during the days of Hajj, Allah's Messenger used to ask,

مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ رِسَالَةَ رَبِّي؟ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ رِسَالَةَ رَبِّي

> Who will support me in conveying the Message of my Lord Verily, the Quraysh have prevented me from conveying the Message of my Lord.

Allah the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet. They were the residents of Al-Madinah who gave the pledge to him and supported him, vowing to protect him from mankind and the Jinns if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allah. This is the reason why Allah and His Messenger called them, **Al-Ansar**, the Supporters. The name became synonymous with them. May Allah be pleased with them and please them, as well.

A Group of the Children of Israel believed in `Isa and a Group of Them disbelieved

Allah said,

... فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ ...

Then a group of the Children of Israel believed and a group disbelieved.

When `Isa, peace be on him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that `Isa brought to them, while another group, was led astray. This group rejected what `Isa brought them, denied his Prophethood and invented terrible lies about him and his mother. They are the Jews, may Allah curse them until the Day of Judgement.

Another group exaggerated over `Isa, until they elevated him to more than the level of Prophethood that Allah gave him. They divided into sects and factions, some saying that `Isa was the son of Allah, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that `Isa was Allah, as we mentioned in the **Tafsir** of **Surah An-Nisa**'.

Allah gives Victory to the Believing Group

Allah said,

... فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ ...

So, We gave power to those who believed against their enemies,

that is, `We gave them victory over the group of Christians which defied them,'

... فَأَصْبَحُوا ظَاهِرِينَ (١٤)

and they became the victorious (uppermost).

`over the disbelieving group, when We sent Muhammad.'

Imam Abu Jafar bin Jarir At-Tabari reported that Ibn Abbas said,

"When Allah decided to raise `Isa to heaven, `Isa went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. `Isa said to them,

`Some of you will disbelieve in me twelve times after having believed in me.'

He then asked,

`Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).'

One of the youngest men present volunteered, but `Isa commanded him to sit down. `Isa repeated his statement and the young man again stood up and volunteered, and `Isa again told him to sit down. `Isa repeated the same statement and the young man volunteered. This time, `Isa said,

> `Then it will be you.'

The appearance of `Isa was cast upon that young man, while `Isa, peace be on him, was raised to heaven through an opening in the roof of the house.

The Jews came looking for `Isa and arrested the one that appeared as him, killing him by crucifixion.

Some of them disbelieved in `Isa twelve times, after they had believed in him. They divided into three groups.

One group, Al-Ya`qubiyyah (the Jacobites), said,

> `Allah remained with us as much as He willed and then ascended to heaven.'

Another group, An-Nasturiyyah (the Nestorians), said,

> `Allah's son remained with us as much as Allah willed and He then raised him up to heaven.'

A third group said,

> `Allah's servant and Messenger remained with us as much as Allah willed and then Allah raised him up to Him.'

The last group was the Muslim group.

The two disbelieving groups collaborated against the Muslim group and annihilated it. Islam remained unjustly concealed until Allah sent Muhammad,

فَآمَنَت طَّآئِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّآئِفَةٌ

Then a group of the Children of Israel believed and a group disbelieved.

This Ayah refers to the group among the Children of Israel that disbelieved and the group that believed, during the time of `Isa,

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

through the victory that Muhammad gained over the religion of the disbelievers, which brought the dominance of their religion.''

This is the wording in his book for the **Tafsir** of this honorable Ayah.

Similarly, An-Nasa'i collected this statement of Ibn `Abbas in his Sunan. Therefore, the Ummah of Muhammad will always be prevalent on the truth until Allah's command (the Final Hour) commences, while they are on this path. The last group of them will fight against **Ad-Dajjal** along with `Isa, peace be on him, according to Hadiths in the authentic collections.

This is the end of the Tafsir of Surah **As-Saff**. All praise and thanks are due to Allah.

Al-Jumu`ah

Revealed in Madinah

The Virtues of Surah Al-Jumu`ah

Ibn Abbas and Abu Hurayrah narrated that Allah's Messenger used to recite Surah **Al-Jumu`ah** and Surah **Al-Munafiqin** during the Friday Prayer.

Muslim collected this Hadith in his Sahih.

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

62:1 Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah --

الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

the King, the Holy, the Almighty, the All-Wise.

هُوَ الَّذِى بَعَثَ فِى الاٍّمِّيِّينَ رَسُولاً مِّنْهُمْ

62:2 He it is Who sent among the unlettered ones a Messenger from among themselves,

يَتْلُو عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَـبَ وَالْحِكْمَةَ

reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah.

وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـلٍ مُّبِينٍ

And verily, they had been before in manifest error.

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ

62:3 And others among them who have not yet joined them.

وَهُوَ الْعَزِيزُ الْحَكِيمُ

And He is the Almighty, the All-Wise.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَآءُ

62:4 That is the grace of Allah, which He bestows on whom He wills.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Allah is the Owner of mighty grace.

Allah the Exalted said,

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah --

Everything praises and glorifies Allah. Allah states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects.

Allah the Exalted said in another Ayah,

وَإِن مِّن شَىْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ

> Glorify Him and there is not a thing but glorifies His praise. (17:44)

Allah said,

... الْمَلِكِ الْقُدُّوسِ ...

the King, the Holy,

> meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs.
>
> He is the Holy, free of all shortcomings, His attributes are perfect,

... الْعَزِيزِ الْحَكِيمِ (١)

the Almighty, the All-Wise.

Its explanation is already discussed in many places.

The Favor that Allah granted by sending Muhammad

Allah the Exalted said,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ ...

He it is Who sent among the unlettered ones a Messenger from among themselves,

> the word `unlettered' here refers to the Arabs.

Allah the Exalted said in another Ayah,

> وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٌّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ
>
> And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allah is All-Seer of (His) servants." (3:20)

Mentioning the unlettered ones in specific here does not mean that Muhammad was only sent to them, because the blessing to the Arabs is greater than that of other nations.

In another Ayah, Allah said,

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ

> And verily, this is indeed a Reminder for you and your people. (43:44)
>
> Surely, the Qur'an is also a reminder for those other than Arabs to take heed.

Allah the Exalted said,

وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ

> And warn your tribe of near kindred. (26:214)
>
> These Ayat do not negate Allah's statements,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

> Say: "O mankind! verily, I am sent to you all as the Messenger of Allah. (7:158)
>
> and,

لاٌّنذِرَكُمْ بِهِ وَمَن بَلَغَ

> that I may therewith warn you and whomsoever it may reach. (6:19)
>
> and in His statement about the Qur'an,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

> But those of the groups that reject it, the Fire will be their promised meeting place. (11:17)

There are other Ayat that indicate that his Message is universal. He, may Allah's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Surah **Al-An`am** producing various Ayat and Hadiths. All praise and thanks are to due to Allah.

This Ayah testifies that Allah has indeed accepted the invocation of His friend Ibrahim when he supplicated Allah to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allah's statements, purify them and teach them the Book and the **Hikmah**. So, Allah -- all praise and thanks be to Him -- sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allah hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allah the Exalted sent to `Isa bin Maryam, peace be upon him. This is why Allah said,

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (٢)

He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the **Hikmah**. And verily, they had been before in manifest error.

In ancient times, the Arabs used to adhere by the religion of Ibrahim, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of **Tawhid** and doubts instead of certainty. They invented a religion that Allah did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allah sent Muhammad, with a great divine legislation, perfect religion that is suitable for all humans and Jinns.

> In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allah's pleasure and takes them away from the Fire and earning Allah's anger.
>
> In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion.

In Muhammad, Allah gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind.

May Allah's peace and blessings be on Muhammad until the Day of Judgement.

Muhammad is the Messenger to Arabs and Non-Arabs alike

Allah said,

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣)

And others among them who have not yet joined them. And He is the Almighty, the All-Wise.

Imam Abu Abdullah Al-Bukhari, may Allah have mercy upon him, recorded that Abu Hurayrah said,

"We were sitting with the Prophet, when Surah Al-Jumu`ah was revealed to him; وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ (And others among them who have not yet joined them). They said, `Who are they, O Allah's Messenger'

The Prophet did not reply until they repeated the question thrice.

At that time, Salman Al-Farisi was with us. So Allah's Messenger placed his hand on Salman, saying,

لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هؤُلَاءِ

If faith were on **Ath-Thurayya** (Pleiades), even then some men or a man from these people would attain it.''

Muslim, At-Tirmidhi, An-Nasa`i, Ibn Abi Hatim and Ibn Jarir collected this Hadith.

This Hadith indicates that Surah **Al-Jumu`ah** was revealed in Al-Madinah and that the Messenger's Message is universal.

The Prophet explained Allah's statement, وَآخَرِينَ مِنْهُمْ (And others among them) by mentioning Persia. This is why the Prophet sent messages to the kings of Persia and Rome, among other kings, calling them to Allah the Exalted and to follow what he was sent with.

This is why Mujahid and several others said that Allah's statement, وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ (And others among them who have not yet joined them),refers to all non-Arabs who believe in the truth of the Prophet.

Allah's statement, وَهُوَ الْعَزِيزُ الْحَكِيمُ (And He is the Almighty, the All-Wise), asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints.

Allah's statement,

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٤)

That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.

refers to the great Prophethood that He granted Muhammad and the qualities that He favored his **Ummah** with, by sending Muhammad to them.

مَثَلُ الَّذِينَ حُمِّلُواْ التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً

62:5 The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books.

بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُواْ بِـَايَـتِ اللَّهِ

How bad is the example of people who deny the Ayat of Allah.

وَاللَّهُ لاَ يَهْدِى الْقَوْمَ الظَّـلِمِينَ

And Allah does not guide the people who are wrongdoers.

قُلْ يأَيُّهَا الَّذِينَ هَادُواْ

62:6 Say: "O you Jews!

إِن زَعمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful.''

وَلاَ يَتَمَنَّوْنَهُ أَبَداً بِمَا قَدَّمَتْ أَيْدِيهِمْ

62:7 But they will never long for it, because of what their hands have sent before them!

وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

And Allah knows well the wrongdoers.

قُلْ إِنَّ الْمَوْتَ الَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَـقِيكُمْ

62:8 Say: "Verily, the death from which you flee, will surely meet you,

ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَـدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.''

Admonishing the Jews and challenging Them to wish for Death

Allah the Exalted says,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ...

The likeness of those who were entrusted with the **Tawrah**, but did not carry it, is as the likeness of a donkey which carries huge burdens of books.

Allah the Exalted admonishes the Jews who were entrusted with the **Tawrah** and were ordered to abide by it.

However, they did not abide by it, and this is why Allah resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength.

This is the example of those who were entrusted with the **Tawrah**; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the **Tawrah**. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit.

This is why Allah the Exalted said in another Ayah,

أُوْلَـئِكَ كَالأَنْعَـمِ بَلْ هُمْ أَضَلُّ أُوْلَـئِكَ هُمُ الْغَـفِلُونَ

They are like cattle, nay even more astray; those! They are the heedless. (7:179),

and said,

... بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥)

How bad is the example of people who deny the Ayat of Allah? And Allah does not guide the people who are wrongdoers.

Allah the Exalted said,

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاء لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ (٦)

Say:

"O you Jews! If you pretend that you are friends of Allah, to the exclusion of other people, then long for death if you are truthful.''

meaning, `if you claim that you are on the correct guidance and that Muhammad and his Companions are being led astray, then invoke Allah to bring death to the misguided group among the two, if you are truthful in your claim.'

Allah said,

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ...

But they will never long for it, because of what their hands have sent before them!

meaning because of the disbelief, injustice and sins that they commit,

... وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٧)

And Allah knows well the wrongdoers.

We mentioned this challenge to the Jews before in Surah **Al-Baqarah**, where Allah said,

قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الاٌّخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنْتُمْ صَـدِقِينَ

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّـلِمِينَ

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُواْ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

Say:

"If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful.''

But they will never long for it because of what their hands have sent forth before them. And Allah is Aware of the wrongdoers.

And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allah is Seer of what they do. (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allah to destroy the misguided group, either they or their enemies.

We also mentioned a similar challenge against the Christians in Surah **Al `Imran**,

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتُ اللَّهِ عَلَى الْكَـذِبِينَ

Then whoever disputes with you concerning him (**`Isa**) after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves -- then we pray and invoke the curse of Allah upon those who lie.'' (3:61)

and against the idolators, in Surah **Maryam**,

قُلْ مَن كَانَ فِى الضَّلَـلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَـنُ مَدّاً

Say whoever is in error, the Most Gracious will extend (circumstances) for him. (19:75)

Imam Ahmad, may Allah be pleased with him recorded that Ibn Abbas said,

"Abu Jahl, may Allah curse him, said, `If I see Muhammad praying at the Ka`bah, I will step on his neck.'

When the Prophet heard of that, he said,

لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا

وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ،

وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللهِ صلى الله عليه وسلّم لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا

Had he done so, the angels would have snatched him away in public.

Had the Jews wished for death, they would all have perished and saw their seats in Hellfire.

Had those accepted for invoking the curse of Allah with Allah's Messenger, they would not have found families or property when they returned home.''

Al-Bukhari, At-Tirmidhi and An-Nasa'i recorded it.

His saying;

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٨)

Say:

"Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.''

is like His saying in Surah **An-Nisa**':

أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ

Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high.

يأَيُّهَا الَّذِينَ ءَامَنُوا

62:9 O you who believe!

إِذَا نُودِىَ لِلصَّلَوةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْاْ إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

When the call is proclaimed for the Salah on Al-Jumu`ah (Friday), then hasten (Fas`aw) to the remembrance of Allah and leave off business.

ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

That is better for you if you did but know!

فَإِذَا قُضِيَتِ الصَّلَوةُ فَانتَشِرُوا فِى الاٌّرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ

62:10 Then when the Salah is complete, you may disperse through the land, and seek the bounty of Allah,

وَاذْكُرُوا اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ

and remember Allah much, that you may be successful.

Al-Jumu`ah (Friday), and the Orders and Etiquette for Friday

Friday is called **Al-Jumu`ah** because it is derived from **Al-Jam`**, literally, gathering. The people of Islam gather weekly, on every Friday in the major places of worship.

It was during Friday when Allah finished the creation, the sixth day, during which Allah created the heavens and earth. During Friday, Allah created Adam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence.

There is an hour during Friday, wherein no faithful servant asks Allah for something good, but Allah will give him what he asked for. All of this is based upon Hadiths in the authentic collections.

In the ancient language Friday was called, **`Arubah**. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Adam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this **Ummah**, because it is the day the creation was finished.

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

> نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ

> We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allah gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow.''

> This is the wording of Al-Bukhari.

> In another narration of Muslim;

> أَضَلَّ اللهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللهُ بِنَا فَهَدَانَا اللهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ

Allah diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allah then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.

Necessity of the Remembrance of Allah on Friday, by attending the Khutbah and the Prayer

Allah commanded the believers to gather to worship Him on Friday,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ ...

O you who believe!

When the call is proclaimed for the **Salah** on **Al-Jumu`ah** (Friday), then hasten (**Fas`aw**) to the remembrance of Allah,

meaning, go to it and head for it.

The meaning of **Sa`y** (hasten) here does not refer to walking quickly. It only refers to the importance of it.

Umar bin Al-Khattab and Ibn Mas`ud - may Allah be pleased with them - recited it; فَامْضُوا إِلَى ذِكْرِ اللَّه

"Then proceed to the remembrance of Allah.''

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Sahihs from Abu Hurayrah that the Prophet said,

إِذَا سَمِعْتُمُ الْإِقَامَةَ فَامْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمُ السَّكِينَةَ وَالْوَقَارَ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

When you hear the **Iqamah**, proceed to offer the prayer with calmness and solemnity and do not

rush. And pray whatever you catch, and complete whatever you have missed.

This is the wording with Al-Bukhari.

Abu Qatadah said,

"While we were praying behind the Messenger of Allah he heard commotion. At the end of the prayer, the Prophet said;

مَا شَأْنُكُمْ

What is the matter with you?

They said, `We hastened to the prayer.'

The Prophet said,

فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَامْشُوا وَعَلَيْكُمُ السَّكِينَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.''

The Two Sahihs collected this Hadith.

Al-Hasan commented,

"By Allah! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission.''

Qatadah said, فَاسْعَوْاْ إِلَى ذِكْرِ اللَّهِ (then hasten to the remembrance of Allah),

"means that you have to hasten to the prayer with your heart and actions, and walk to it.''

It is recommended for those coming to the Friday prayer to perform **Ghusl** (taking bath) before they come. It is

collected in the Two Sahihs that Abdullah bin Umar said that Allah's Messenger said,

إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ

When one of you comes to the Friday prayer, then let him perform bath.

The Two Sahihs recorded that Abu Sa`id said that the Messenger of Allah said,

غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

Ghusl on the day of **Jumu`ah** is **Wajib** (required) from every **Muhtalim**.

Abu Hurayrah narrated that Allah's Messenger said,

حَقٌّ للهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ

It is Allah's right on every Muslim to bathe during every seven days, by washing his head and body.

Muslim collected this Hadith.

Jabir narrated that Allah's Messenger said,

عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ

Within every seven days, every Muslim man has the obligation to perform **Ghusl** at least one day, the day of **Jumu`ah**.

Ahmad, An-Nasa'i and Ibn Hibban collected this Hadith.

Virtues of Jumu`ah

Imam Ahmad recorded that `Aws bin `Aws Ath-Thaqafi said that he heard Allah's Messenger say,

مَنْ غَسَّلَ وَاغْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَّرَ وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أَجْرُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا

Whoever performs **Ghusl** (well) on the day of **Jumu`ah**, leaves early, walking not riding, and sits close to the Imam and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.

This Hadith has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it **Hasan**.

The Two Sahihs also recorded that Abu Hurayrah said that the Messenger of Allah said,

مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ

Any person who takes a bath on Friday like the bath for sexual impurity and

- then goes for the prayer in the first hour, it is as if he had sacrificed a camel.
- Whoever goes in the second hour, it is as if he had sacrificed a cow.
- Whoever goes in the third hour, then it is as if he had sacrificed a horned ram.
- If one goes in the fourth hour, then it is as if he had sacrificed a hen.
- Whoever goes in the fifth hour, then it is as if he had offered an egg.

When the Imam appears, the angels present themselves to listen to Allah's remembrance.

It is recommended that

- one cleans his body,
- performs **Ghusl**,
- wears his best clothes,
- applies perfume and
- uses **Siwak** (tooth stick) for **Jumu`ah**.

We mentioned that Abu Sa`id narrated that the Messenger of Allah said,

> غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ وَالسِّوَاكُ وَأَنْ يَمَسَّ مِنْ طِيبِ أَهْلِهِ
>
> **Ghusl** on the day of **Jumu`ah** is **Wajib** (required) from every **Muhtalim** and also using **Siwak** and applying some of his household's perfume.

Imam Ahmad recorded that Abu Ayyub Al-Ansari said that he heard the Messenger of Allah say,

> مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ إِنْ كَانَ عِنْدَهُ وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَا لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَى
>
> Whoever performs **Ghusl** on Friday and applies perfume, if he has any, wears his best clothes, then goes to the **Masjid** and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imam appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.

Abu Dawud and Ibn Majah recorded in their Sunans that Abdullah bin Salam said that he heard the Messenger of Allah say, while on the **Minbar**:

> مَا عَلَى أَحَدِكُمْ لَوِ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَيْ مِهْنَتِهِ

What harm would it cause if one of you bought two garments for the day of **Jumu`ah**, other than the garment he wears daily?

A'ishah said that during a speech he gave on a Friday when he saw people wearing **Nimar** garments, the Messenger of Allah said,

مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَى ثَوْبَيْ مِهْنَتِهِ

When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.

Ibn Majah collected this Hadith.

The Meaning of the Call in the Ayah is the Adhan that precedes the Khutbah

Allah said,

... إِذَا نُودِي لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ ...

When the call is proclaimed for the **Salah** on Friday,

referring to the **Adhan** which was called, during the time of the Prophet, when he came out of his house and sat on the **Minbar**. The **Adhan** would be called before the Prophet near the door of the **Masjid**.

As for the earlier **Adhan** that the Leader of the faithful, Uthman bin Affan added, it was done because the Muslims increased in number during his time.

Al-Bukhari recorded that As-Sa'ib bin Yazid said,

"In the lifetime of the Prophet, Abu Bakr and Umar, the **Adhan** for the Friday prayer was pronounced while the **Imam** sat on the pulpit. But during Uthman's later time when the Muslims increased in number, an additional call was pronounced upon **Az-Zawra**',

meaning the **Adhan** was called upon the house which was called **Az-Zawra**'''

Az-Zawra' was the highest house in Al-Madinah near the Masjid.

Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allah said,

... وَذَرُوا الْبَيْعَ ...

and leave off business.

means, hastening to the remembrance of Allah and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islam agree, it is prohibited for Muslims to engage in business transactions after the second **Adhan**.

Allah's statement,

...ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (٩)

That is better for you if you did but know!

means, `your abandoning buying and selling, and instead, concentrating your attention to Allah's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.'

Allah's statement,

فَإِذَا قُضِيَتِ الصَّلَاةُ ...

Then when the **Salah** is complete,

means, when the Friday prayer is finished,

... فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ ...

you may disperse through the land, and seek the bounty of Allah,

After Allah forbade Muslims from working after hearing the **Adhan** and ordered them to gather for the Friday prayer, He allowed them to spread

throughout the earth and seek bounty after the prayer is finished.

Ibn Abi Hatim recorded that when the Friday prayer finished, Irak bin Malik would stand by the gate of the Masjid and invoke Allah, saying,

"O Allah! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions.''

Allah's statement,

... وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (١٠)

and remember Allah much, that you may be successful.

means, while you are buying and selling, giving and taking, remember Allah much and do not let this life busy you from what benefits you in the Hereafter.

There is a Hadith that states,

مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ

Whoever enters a marketplace and says,

"**La ilaha illallah**, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things.''

Then Allah will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.

Mujahid said,

"A servant (of Allah) will not be among those who remember Allah often, until he does so while standing, sitting and lying down.''

وَإِذَا رَأَوْاْ تِجَـرَةً أَوْ لَهْواً انفَضُّواْ إِلَيْهَا وَتَرَكُوكَ قَآئِماً

62:11 And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.

قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَـرَةِ

Say:

"That which Allah has is better than any amusement or merchandise!

وَاللَّهُ خَيْرُ الرَزِقِينَ

And Allah is the best of providers.''

The Prohibition of leaving the Masjid while the Imam is delivering the Friday Sermon

Allah criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madinah and the people rushed out to the merchandise.

Allah said,

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا...

And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.

meaning, on the **Minbar**, delivering the **Khutbah**.

Several of the **Tabi`in** said this, such as Abu Al-Aliyah, Al-Hasan, Zayd bin Aslam and Qatadah. Muqatil bin Hayyan said that the caravan belonged to Dihyah bin Khalifah before he became a Muslim, and there were drums accompanying it. So they rushed to the caravan and left Allah's Messenger standing on the **Minbar**. Only a few remained.

According to the authentic Hadith that Imam Ahmad recorded that Jabir said,

"Once, a caravan arrived at Al-Madinah while Allah's Messenger was giving a **Khutbah**. So, the people left, and only twelve men remained (with the Messenger). Then Allah sent down this Ayah,

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

And when they see some merchandise or some amusement, they disperse headlong to it,''

The Two Sahihs also recorded this Hadith.

Allah's statement, وَتَرَكُوكَ قَائِمًا (And leave you standing), proves that the Imam should deliver the speech on Friday while standing.

In his Sahih, Imam Muslim recorded that Jabir bin Samurah said,

"(During **Jumu`ah**,) the Prophet gave two speeches, and he used to sit between them. The Prophet would recite the Qur'an and remind the people (of Allah).''

Allah's statement,

... قُلْ مَا عِندَ اللَّهِ ...

Say: "That which Allah has...''

means the reward that is with Allah in the Hereafter,

... خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ (١١)

is better than any amusement or merchandise! And Allah is the best of providers.

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the Tafsir of Surah **Al-Jumu`ah**. All praise and thanks are due to Allah and from Him comes the success and immunity from error.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Munafiqun

Revealed in Madinah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِذَا جَآءَكَ الْمُنَـفِقُونَ قَالُواْ نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ

63:1 When the hypocrites come to you, they say:

"We bear witness that you are indeed the Messenger of Allah.''

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَـفِقِينَ لَكَـذِبُونَ

Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.

اتَّخَذُواْ أَيْمَـنَهُمْ جُنَّةً فَصَدُّواْ عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَآءَ مَا كَانُواْ يَعْمَلُونَ

63:2 They have made their oaths a screen. Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

63:3 That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَـٰمُهُمْ

63:4 And when you look at them, their bodies please you;

وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ

and when they speak, you listen to their words. They are as blocks of wood propped up.

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ

They think that every cry is against them. They are the enemies, so beware of them.

قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

May Allah curse them! How are they denying the right path

The Case of the Hypocrites and their Behavior

Allah the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet . In reality, they were not Muslims, but rather the opposite. This is why Allah the Exalted said,

إِذَا جَاءكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ...

When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah.''

meaning, `when the hypocrites come to you, they announce this statement and pretend to believe in it.'

Allah informs that there is no substance to their statement, and this is why He said,

... وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ...

Allah knows that you are indeed His Messenger,

then said,

... وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١)

And Allah bears witness that the hypocrites are liars indeed.

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allah declared their falsehood about their creed.

Allah's statement,

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ ...

They have made their oaths a screen. Thus they hinder (others) from the path of Allah.

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islam and its people, and this is why trusting them might bring great harm to many people.

This is why Allah said next,

... فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاء مَا كَانُوا يَعْمَلُونَ (٢)

Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.

Allah said,

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣)

That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.

Allah said,

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ...

And when you look at them, their bodies please you; and when they speak, you listen to their words.

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice.

...كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ...

They are as blocks of wood propped up.

means, they are shapes that do not have much substance.

Allah's statement,

... يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ...

They think that every cry is against them.

means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allah said about them,

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدورُ أَعْيُنُهُمْ كَالَّذِى يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أوْلَـئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَـلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً

Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah. (33:19)

and this is why Allah said,

... هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٤)

They are the enemies, so beware of them. May Allah curse them! How are they denying the right path?

means, how they are being led astray to the misguidance, away from the guidance.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَحِيَّتُهُمْ لَعْنَةٌ وَطَعَامُهُمْ نُهْبَةٌ وَغَنِيمَتُهُمْ غُلُولٌ لَا يَقْرَبُونَ الْمَسَاجِدَ إِلَّا هَجْرًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دَبْرًا، مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ، خُشُبٌ بِاللَّيْلِ صُخُبٌ بِالنَّهَارِ وفِي رِوَايَةٍ سُخُبٌ بِالنَّهَارِ

Hypocrites have certain signs that they are known by.

- Their greeting is really a curse,
- their food is from stealing and the war booty they collect is from theft.

- They shun the Masjid and they do not come to the prayer but at its end.
- They are arrogant;
- it is neither easy for them to blend in, nor it is easy for people to blend with them.

They are like pieces of wood by night and are noisy by day.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

63:5 And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you,''

لَوَّوْاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ

they twist their heads, and you would see them turning away their faces in pride.

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ

63:6 It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them.

إِنَّ اللَّهَ لاَ يَهْدِى الْقَوْمَ الْفَـسِقِينَ

Verily, Allah guides not the people who are the rebellious.

هُمُ الَّذِينَ يَقُولُونَ لاَ تُنفِقُوا عَلَى مَنْ عِندَ رَسُولِ اللَّهِ حَتَّى يَنفَضُّواْ

63:7 They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him.''

وَلِلَّهِ خَزَآئِنُ السَّمَـوَتِ وَالاٌّرْضِ وَلَـكِنَّ الْمُنَـفِقِينَ لاَ يَفْقَهُونَ

And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الاٌّعَزُّ مِنْهَا الاٌّذَلَّ

63:8 They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker.''

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَـكِنَّ الْمُنَـفِقِينَ لاَ يَعْلَمُونَ

But Al-`Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.

Hypocrites are not interested to ask the prophet to ask Allah to forgive Them

Allah the Exalted states about the hypocrites, may Allah curse them,

وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْاْ رُؤُوسَهُمْ ...

And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you,'' they twist their heads,

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to.

This is why Allah the Exalted said,

... وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ (٥)

and you would see them turning away their faces in pride.

Allah punished them for this behavior, saying,

سَوَاء عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٦)

It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.

As Allah said in Surah **Bara'ah**, and a discussion preceded there, and here we will present some of the Hadiths reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of Abdullah bin Ubay bin Salul, as we will soon mention, Allah willing and our trust and reliance are on Him.

Allah says,

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَى مَنْ عِندَ رَسُولِ اللَّهِ حَتَّى يَنفَضُّوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ (٧)

They are the ones who say:

"Spend not on those who are with Allah's Messenger, until they desert him.''

And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ (٨)

They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker.''

But Al-`Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.

In his book, As-Sirah, Muhammad bin Ishaq said,

"After the battle of **Uhud** ended, the Prophet returned to Al-Madinah. Abdullah bin Ubay bin Salul -- as Ibn Shihab narrated to me -- would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet would sit on the **Minbar**, just before he delivered the **Jumu`ah Khutbah** to the people. Abdullah bin Ubay would say,

> `O people! This is the Messenger of Allah with you. Allah has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.'

He would then sit down. So after the battle of **Uhud**, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him,

> `Sit down, O enemy of Allah! You are not worthy to stand after you did what you did.'

Abdullah went out of the Masjid crossing people's lines and saying,

> `By Allah, it is as if I said something awful when I wanted to support him.'

Some men from Al-Ansar met him at the gate of the Masjid and asked him what happened. He said,

> `I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.'

They said to him, `Woe to you! Go back so that Allah's Messenger asks Allah to forgive you.'

He said, `By Allah, I do not wish that he ask Allah to forgive me.'"

Qatadah and As-Suddi said, "This Ayah was revealed about Abdullah bin Ubay.

A young relative of his went to Allah's Messenger and conveyed to him an awful statement that Abdullah said.

The Messenger called Abdullah, who swore by Allah that he did not say anything.

The Ansar went to that boy and admonished him. However, Allah sent down what you hear about Abdullah's case and Allah's enemy was told,

> `Go to Allah's Messenger,' but he turned his head away, saying that he will not do it.''

Muhammad bin Ishaq said that Muhammad bin Yahya bin Hibban, Abdullah bin Abi Bakr and Asim bin Umar bin Qatadah narrated to him the story of Bani Al-Mustaliq.

They said that while the Messenger of Allah was in that area, Jahjah bin Sa`id Al-Ghifari, a hired hand for Umar, and Sinan bin Wabr fought over the water source.

Sinan called out, "O Ansar'',

while Al-Jahjah called, "O Muhajirin!''

Zayd bin Arqam and several Ansar men were sitting with Abdullah bin Ubay bin Salul at that time. When Abdullah heard what happened, he said,

> "They are bothering us in our land. By Allah, the parable of us and these foolish Quraysh men, is the parable that goes, `Feed your dog until it becomes strong, and it will eat you.' By Allah, when we go back to Al-Madinah, the most mighty will expel the weak from it.''

He then addressed his people who were sitting with him, saying to them,

> "What have you done to yourselves You let them settle in your land and shared your wealth with them. By Allah, if you abandon

them, they will have to move to another area other than yours.''

Zayd bin Arqam heard these words and conveyed them to Allah's Messenger. Zayd was a young boy then. Umar bin Al-Khattab was with the Messenger and he said,

"O Allah's Messenger! Order Abbad bin Bishr to cut off his head at his neck.''

The Prophet replied,

فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ، لَا، وَلَكِنْ نَادِ يَا عُمَرُ الرَّحِيل

What if people started saying that Muhammad kills his companions, O Umar, No. However, order the people to start the journey (back to Al-Madinah).

When Abdullah bin Ubay bin Salul was told that his statement reached Allah's Prophet, he went to him and denied saying it. He swore by Allah that he did not utter the statement that Zayd bin Arqam conveyed. Abdullah bin Ubay was a chief of his people and they said,

"O Allah's Messenger! May be the young boy merely guessed and did not hear what was said correctly.''

Allah's Messenger started the journey at an unusual hour of the day and was met by Usayd bin Al-Hudayr, who greeted him acknowledging his Prophethood. Usayd said,

"By Allah! You are about to begin the journey at an unusual time.''

The Prophet said,

أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أُبَيَ؟ زَعَمَ أَنَّهُ إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعَزُّ مِنْهَا الْأَذَل

Did not the statement of your friend, Ibn Ubay reach you He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it.

Usayd said, "Indeed, you are the mighty one, O Allah's Messenger, and he is the disgraced one.''

Usayd said,

"Take it easy with him, O Allah's Messenger! By Allah, when Allah brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship.''

The Messenger of Allah traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and Surah **Al-Munafiqin** was revealed.

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Jabir bin Abdullah said,

"We were in a battle with Allah's Messenger and a man from the Emigrants kicked an Ansari man. The Ansari man called out,

`O Ansar!' and the Emigrant called out, `O Emigrants!'

Allah's Messenger heard that and said,

مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعُوهَا فَإِنَّهَا مُنْتِنَةَ

What is this call of Jahiliyyah? Abandon it because it is offensive.

Abdullah bin Ubay heard that and said,

`Have they (the Emigrants) done so By Allah, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meaner.'

The Ansar at that time, were more numerous that the Emigrants when the Messenger of Allah came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet, Umar got up and said,

`O Allah's Messenger! Let me chop off the head of this hypocrite!'

The Prophet said:

دَعْهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَه

> Leave him, lest the people say that Muhammad kills his companions.''

Imam Ahmad, Al-Bukhari and Muslim collected this Hadith.

Ikrimah and Ibn Zayd and others said that

when the Prophet and his Companions went back to Al-Madinah, Abdullah, the son of Abdullah bin Ubay bin Salul, remained by the gate of Al-Madinah holding his sword. People passed by him as they returned to Al-Madinah, and then his father came. Abdullah, son of Abdullah, said to his father,

"Stay where you are,''

and his father asked what the matter was His son said,

"By Allah! You will enter through here until the Messenger of Allah allows you to do so, for he is the honorable one and you are the disgraced.''

When the Messenger of Allah came by, and he used to be in the last lines, Abdullah bin Ubay complained to him about his son and his son said,

"By Allah, O Allah's Messenger! He will not enter it until you say so.''

The Messenger gave his permission to Abdullah bin Ubay and his son said,

"Enter, now that the Messenger of Allah gave you his permission.''

In his Musnad, Abu Bakr Abdullah bin Az-Zubayr Al-Humaydi recorded from Abu Harun Al-Madani that

Abdullah, the son of `Abdullah bin Ubay bin Salul, said to his father,

"You will never enter Al-Madinah unless and until you say, `Allah's Messenger is the honorable one and I am the disgraced.''

When the Prophet came, Abdullah, son of Abdullah bin Ubay bin Salul said to him,

"O Allah's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father.''

يأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ

63:9 O you who believe! Let not your properties or your children divert you from the remembrance of Allah.

وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

And whosoever does that, then they are the losers.

وَأَنفِقُواْ مِن مَّا رَزَقْنَـكُمْ مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ

63:10 And spend of that with which We have provided you before death comes to one of you, and he says:

رَبِّ لَوْلا أَخَّرْتَنِى إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّـلِحِينَ

"My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.

وَلَن يُؤَخِّرَ اللَّهُ نَفْساً إِذَا جَآءَ أَجَلُهَآ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

63:11 And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ ...

O you who believe! Let not your properties or your children divert you from the remembrance of Allah.

Allah the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively.

... وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ (٩)

And whosoever does that, then they are the losers.

Allah informs them that those who engage in this life, its delights and attributes and were busied from the obedience and remembrance of Allah, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection.

Allah encourages the believers to spend in His cause,

وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا
أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (١٠)

And spend of that with which We have provided you before death comes to one of you, and he says:

"My Lord! If only You would give me respite for a little while, then I should give **Sadaqah** from my wealth, and be among the righteous.

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed.

No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes.

As for the disbelievers, they will be as Allah said about them,

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ رَبَّنَآ أَخِّرْنَآ
إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُواْ أَقْسَمْتُمْ
مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:

"Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!''

(It will be said):

"Had you not sworn aforetime that you would not leave.'' (14:44),

and,

حَتَّى إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

لَعَلِّى أَعْمَلُ صَـلِحاً فِيمَا تَرَكْتُ كَلاَّ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا وَمِن وَرَآئِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

Until, when death comes to one of them, he says:

"My Lord! send me back. So that I may do good in that which I have left behind!''

No! It is but a word that he speaks; and behind them is **Barzakh** (a barrier) until the Day when they will be resurrected. (23:99-100)

Then Allah said;

وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاء أَجَلُهَا ...

And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.

meaning, when the time of death comes, no one will be granted respite.

Allah said,

... وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١١)

And Allah is All-Aware of what you do.

This is the end of the Tafsir of Surah **Al-Munafiqun**. All praise and thanks are due to Allah, and all success and immunity from error come from Him.

At-Taghabun

Revealed in Makkah or Madinah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

64:1 Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

His is the dominion, and to Him belongs the praise, and He is Able to do all things.

هُوَ الَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُمْ مُّؤْمِنٌ

64:2 He it is Who created you, then some of you are disbelievers and some of you are believers.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And Allah is All-Seer of what you do.

خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ

64:3 He has created the heavens and the earth with truth, and He shaped you and made good your shapes.

وَإِلَيْهِ الْمَصِيرُ

And to Him is the return.

يَعْلَمُ مَا فِى السَّمَـوَتِ وَالاٌّرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

64:4 He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal.

وَاللَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ

And Allah is the All-Knower of what is in the breasts.

Praising Allah and mentioning His Creation and Knowledge

Allah the Exalted said,

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ...

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

This is the last Surah among **Al-Musabbihat**. We mentioned before that all creatures praise the glory of Allah, their Creator and Owner.

Allah said,

... لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ...

His is the dominion, and to Him belongs the praise,

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed.

Allah's statement,

... وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

and He is Able to do all things.

means that whatever He wills occurs without resistance, and whatever He does not will, never occurs.

Allah said,

هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ...

He it is Who created you, then some of you are disbelievers and some of you are believers.

meaning, Allah created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allah is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them.

This is why Allah the Exalted said,

... وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢)

And Allah is All-Seer of what you do.

Allah said,

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ...

He has created the heavens and the earth with truth,

with equity and wisdom,

... وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ...

and He shaped you and made good your shapes.

He made you in the best shapes and forms.

Allah the Exalted said,

يأَيُّهَا الإِنسَـنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

الَّذِى خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

فِى أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ

O man! What has made you careless about your Lord, the most Generous Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together. (82:6-8)

And His saying,

اللَّهُ الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ قَرَاراً وَالسَّمَآءَ بِنَـآءً وَصَوَّرَكُـمْ فَأَحْسَنَ صُوَرَكُـمْ وَرَزَقَكُـمْ مِّنَ الطَّيِّبَـتِ

Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. (40:64)

and His saying;

...وَإِلَيْهِ الْمَصِيرُ (٣)

And to Him is the return.

means the return and final destination.

Allah then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٤)

He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal.

And Allah is the All-Knower of what is in the breasts.

أَلَمْ يَأْتِكُمْ نَبَؤُاْ الَّذِينَ كَفَرُواْ مِن قَبْلُ

64:5 Has not the news reached you of those who disbelieved aforetime?

فَذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَـتِ فَقَالُواْ أَبَشَرٌ
يَهْدُونَنَا فَكَفَرُواْ وَتَوَلَّواْ وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِىٌّ حَمِيدٌ

64:6 That was because there came to them their Messengers with Bayyinat, but they said: "Shall mere men guide us?'' So they disbelieved and turned away. But Allah was not in need. And Allah is not in need, Worthy of all praise.

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allah says;

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ ...

Has not the news reached you of those who disbelieved aforetime?

meaning, information about them and what happened to them,

... فَذَاقُوا وَبَالَ أَمْرِهِمْ ...

And so they tasted the evil result of their disbelief.

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

... وَلَهُمْ عَذَابٌ أَلِيمٌ (٥)

and theirs will be a painful torment.

> in the Hereafter, added to the torment they received in this life.

Allah explained why;

ذَلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

That was because there came to them their Messengers with **Bayyinat**,

> supporting arguments, evidence, and clear proofs,

...فَقَالُوا أَبَشَرٌ يَهْدُونَنَا...

but they said: "Shall mere men guide us?''

> They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

... فَكَفَرُوا وَتَوَلَّوا ...

So they disbelieved and turned away.

> they denied the truth and turned away from abiding by it,

... وَّاسْتَغْنَى اللَّهُ ...

But Allah was not in need (of them),

... وَاللَّهُ غَنِيٌّ حَمِيدٌ (٦)

And Allah is not need, Worthy of all praise.

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا

64:7 The disbelievers pretend that they will never be resurrected.

قُلْ بَلَى وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ

Say:

"Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did;

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

and that is easy for Allah.''

فَـَامِنُواْ بِاللَّهِ وَرَسُولِهِ وَالنّورِ الَّذِى أَنزَلْنَا

64:8 Therefore, believe in Allah and His Messenger and in the Light which We have sent down.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And Allah is All-Aware of what you do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ

64:9 The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghabun.

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَـلِحاً يُكَفِّرْ عَنْهُ سَيِّئَـتِهِ
وَيُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَآ
أَبَداً

And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever;

ذَلِكَ الْفَوْزُ الْعَظِيمُ

that will be the great success.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِـَايَـتِنَآ أُوْلَـئِكَ أَصْحَـبُ النَّارِ خَـلِدِينَ فِيهَا

64:10 But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever.

وَبِئْسَ الْمَصِيرُ

And worst indeed is that destination

Life after Death is True

Allah says,

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا ...

The disbelievers pretend that they will never be resurrected.

Allah the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

... قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ...

Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did...''

meaning, `you will be informed of all of your actions, whether major or minor, big or small,'

... وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧)

and that is easy for Allah.

`resurrecting and recompensing you is easy for Allah.'

This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs.

The first is in Surah **Yunus**,

وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّى إِنَّهُ لَحَقٌّ وَمَآ أَنتُمْ بِمُعْجِزِينَ

And they ask you to inform them: "Is it true''

Say: "Yes! By my Lord! It is the very truth! and you can not escape it!'' (10:53),

The second is in Surah **Saba**',

وَقَالَ الَّذِينَ كَفَرُوا لاَ تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّى لَتَأْتِيَنَّكُمْ

Those who disbelieve say: "The hour will not come to us.''

Say: "Yes, by my Lord, it will come to you...'' (34:3),

and the third is this Ayah,

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧)

The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.''

Allah the Exalted said,

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ...

Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.

that is, the Qur'an,

... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٨)

And Allah is All-Aware of what you do.

none of your deeds ever escapes His knowledge.

The Day of At-Taghabun

Allah said,

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ...

The Day when He will gather you on the Day of Gathering,

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all.

Allah said,

ذلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ

That is the Day whereon mankind will be gathered together, that is a Day when all will be present. (11:103)

and,

قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ

Say:

"(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.'' (56:49-50)

Allah's statement,

... ذَلِكَ يَوْمُ التَّغَابُنِ ...

that will be the Day of **At-Taghabun**.

Ibn `Abbas said,

"It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire.''

Qatadah and Mujahid said similarly.

Muqatil bin Hayyan said,

> "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire.''

Allah explained His statement saying;

... وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (٩)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُوْلَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ (١٠)

And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success.

But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

We explained these meanings several times before.

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلاَّ بِإِذْنِ اللَّهِ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ

64:11 No calamity occurs, but by the permission of Allah, and whosoever believes in Allah, He guides his heart.

وَاللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

And Allah is the All-Knower of everything.

وَأَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ

64:12 Obey Allah, and obey the Messenger;

فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَـغُ الْمُبِينُ

but if you turn away, then the duty of Our Messenger is only to convey clearly.

اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

64:13 Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.

All that occurs to Mankind is by Allah's Permission

Allah informs us as He did in Surah **Al-Hadid**,

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى الاٌّرْضِ وَلاَ فِى أَنفُسِكُمْ إِلاَّ فِى كِتَـبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allah. (57:22)

Allah said here,

مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ...

No calamity occurs, but by the permission of Allah,

Ibn Abbas said;

> "By the command of Allah,'' meaning from His decree and will.

... وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١١)

and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.

> meaning, whoever suffered an affliction and he knew that it occurred by Allah's judgement and decree, and he patiently abides, awaiting Allah's reward, then Allah guides his heart, and will compensate him for his loss in this life by

granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better.

Ali bin Abi Talhah reported from Ibn `Abbas, وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ (and whosoever believes in Allah, He guides his heart).

"Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him.''

There is an agreed upon Hadith that Al-Bukhari and Muslim collected and which states,

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

Amazing is the believer: There is no decree that Allah writes for him, but is better for him.

- If an affliction strikes him, he is patient and this is better for him.

- If a bounty is granted to him, he is thankful and this is better for him.

This trait is only for the faithful believer.

The Order to obey Allah and His Messenger

Allah said,

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ...

Obey Allah, and obey the Messenger;

Allah commands obedience to Him and to His Messenger in all that His legislates and in implementing His orders.

Allah also forbids one from all that His Messenger forbids and prohibits.

Allah the Exalted said,

... فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ (١٢)

but if you turn away, then the duty of Our Messenger is only to convey clearly.

> meaning, `if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey.

Az-Zuhri said,

> "From Allah comes the Message, its deliverance is up to the Messenger, and the adherence is up to us.''

Tawhid

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٣)

Allah! **La ilaha illa Huwa**. And in Allah therefore let the believers put their trust.

> So, He first informs about **Tawhid** and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;
>
> رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً
>
> The Lord of the east and the west; **La ilaha illa Huwa**. So take Him alone as Trustee. (73:9)

يأَيُّهَا الَّذِينَ ءَامَنُواْ إِنَّ مِنْ أَزْوَجِكُمْ وَأَوْلَـدِكُمْ عَدُوّاً لَّكُمْ فَاحْذَرُوهُمْ

64:14 O you who believe!

Verily, among your wives and your children there are enemies for you; therefore beware of them!

وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ

64:15 Your wealth and your children are only a Fitnah, whereas Allah! With Him is a great reward.

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ

64:16 So have Taqwa of Allah as much as you can;

وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ

listen and obey, and spend in charity; that is better for yourselves.

وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

And whosoever is saved from his own greed, then they are the successful ones.

إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَـٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ

64:17. If you lend to Allah a handsome loan, He will double it for you, and will forgive you.

وَٱللَّهُ شَكُورٌ حَلِيمٌ

And Allah is Shakur, Halim,

عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ

64:18 All-Knower of the unseen and seen, the Almighty, the All-Wise.

Warning against the Fitnah of Spouses and Offspring

Allah warns,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ...

O you who believe!

Verily, among your wives and your children there are enemies for you; therefore beware of them!

Allah states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds.

Allah said in another Ayah,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ وَلاَ أَوْلَـدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُوْلَـئِكَ هُمُ الْخَـسِرُونَ

O you who believe!

Let not your properties or you children divert you from the remembrance of Allah. And whosoever does that then they are the losers. (63:9)

Allah the Exalted said here,

... فَاحْذَرُوهُمْ ...

therefore, beware of them! (for your religion, according to Ibn Zayd).

Mujahid explained the Ayah, إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ (Verily, among your wives and your children there are enemies for you); by saying,

"They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case.''

Ibn Abi Hatim recorded that Ibn Abbas said to a man who asked him about this Ayah, يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ (O you who believe! Verily,

among your wives and your children there are enemies for you; therefore beware of them)!

"There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger. However, their wives and children refused to allow them. Later when they joined Allah's Messenger, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah,

وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٤)

But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.''

At-Tirmidhi collected this Hadith and said that it is **Hasan Sahih**.

Allah's statement,

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ (١٥)

Your wealth and your children are only a **Fintah**, whereas Allah! With Him is a great reward.

Allah said that the wealth and children are a test and trial from Allah the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him.

Allah's statement, **وَاللَّهُ عِندَهُ** (whereas Allah! With Him),

meaning, on the Day of Resurrection, **أَجْرٌ عَظِيمٌ** (is a great reward).

As Allah said;

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَـطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَـمِ وَالْحَرْثِ ذَلِكَ مَتَـعُ الْحَيَوةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَأَبِ

> Beautified for men is the love of things they covet; women children, **Qanatir Al-Muqantarah** of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with him. (3:14), and the Ayah after it.

Imam Ahmad recorded that Buraydah said,

> "The Messenger of Allah was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger descended from the **Minbar**, held them and placed them in front of them and said,
>
> صَدَقَ اللهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ،
>
> نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا
>
> Allah and His Messenger said the truth,
>
> `Verily, your wealth and your children are a **Fitnah**.'
>
> I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.''

This was recorded by the Sunan compilers, and At-Tirmidhi said, "**Hasan Gharib**.''

The Order for Taqwa, as much as One is Capable

Allah said,

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ...

So have **Taqwa** of Allah as much as you can;

> meaning, as much as you are able and can bear or endure.

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَائْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوه

> When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.

Allah's statement,

...وَاسْمَعُوا وَأَطِيعُوا ...

listen and obey,

> means, obey what Allah and His Messenger command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allah and His Messenger issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

Encouraging Charity

Allah the Exalted said,

... وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ...

and spend in charity; that is better for yourselves.

> meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allah's creatures, just as Allah was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter.

Allah said;

... وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (١٦)

And whosoever is saved from his own greed, then they are the successful ones.

This was explained with a similar Ayah in Surah **Al-Hashr**, where we also mentioned the relevant Hadiths. Therefore, we do not need to repeat them here, all praise and gratitude is due to Allah.

Allah the Exalted said,

إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ...

If you lend to Allah a handsome loan, He will double it for you, and will forgive you.

meaning, whatever you spend, then Allah will replace it, and on Him will be the reward of whatever you give away in charity.

Allah considered giving charity as if it is a loan to Him, just as Allah said in a **Qudsi** Hadith,

مَنْ يُقْرِضُ غَيْرَ ظَلُومٍ وَلَا عَدِيم

"Who will give a loan to He Who is neither unjust nor poor''

This is why Allah the Exalted said in Surah **Al-Baqarah**,

فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

So that He may multiply it to him many times. (2:245)

Allah said;

... وَيَغْفِرْ لَكُمْ ...

and will forgive you.

meaning, He will erase your mistakes,

... وَاللَّهُ شَكُورٌ ...

And Allah is **Shakur,**

meaning, He gives abundantly in return for what was little,

... حَلِيمٌ (١٧)

Halim,

means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ (١٨)

All-Knower of the unseen and seen, the Almighty, the All-Wise.

Its explanation has already preceded several times.

This is the end of the Tafsir of Surah **At-Taghabun**, all the praise and appreciation is due to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

At-Talaq

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يأَيُّهَا النَّبِىُّ إِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ الْعِدَّةَ

65:1 O Prophet!

When you divorce women, divorce them at their `Iddah and count their `Iddah.

وَاتَّقُواْ اللَّهَ رَبَّكُمْ

And have Taqwa of Allah, your Lord.

لاَ تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَن يَأْتِينَ بِفَـحِشَةٍ مُّبَيِّنَةٍ

And turn them not out of their homes nor shall they leave, except in case they are guilty of Fahishah Mubayyinah.

وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself.

لاَ تَدْرِى لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْراً

You know not, it may be that Allah will afterward bring some new thing to pass.

There is a Period during which Divorced Women remain in Their Homes

The Prophet was addressed first in this Ayah, to honor him, even though his Ummah is also being addressed in Allah's statement,

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاء فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ ...

O Prophet!

When you divorce women, divorce them at their **`Iddah**),

Al-Bukhari recorded that `Abdullah bin Umar divorced his wife, during the lifetime of Allah's Messenger, while she was menstruating. `Umar bin Al-Khattab mentioned that to Allah's Messenger. Allah's Messenger became angry and said,

لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا،

فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ بِهَا اللهُ عَزَّ وَجَل

Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can

divorce her when she is clean from her menses, before he has sexual intercourse with her.

This is the **`Iddah** which Allah the Exalted and Most Honored has fixed.

Al-Bukhari recorded this Hadith in several parts of his Sahih.

Muslim collected this Hadith and his narration uses these words,

فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءِ

This is the **`Iddah** which Allah has fixed for the women being divorced.

In his Sahih, Muslim has recorded a Hadith which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard `Abdur-Rahman bin Ayman, the freed slave of `Azzah, questioning Abdullah bin Umar. And Abu Az-Zubayr heard the question,

"What about a man who divorces his wife while she is still on her menses''

Abdullah answered, "During the time of Allah's Messenger, Abdullah bin Umar divorced his wife who was menstruating in the life time of Allah's Messenger. So Allah's Messenger said:

لِيُرَاجِعْهَا (Let him take her back). so she returned and he said:

إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ يُمْسِكْ

When she is pure, then either divorce or keep her.

Abdullah bin Umar said, "Allah's Messenger recited this Ayah: **يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاء فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ** (O Prophet! When you divorce women, divorce them at their **`Iddah**)."

And `Abdullah (Ibn Mas`ud) commented on Allah's statement, فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ (divorce them at their **`Iddah**), He said,

"Purity without intercourse.''

Similar was reported from Ibn Umar, Ata', Mujahid, Al-Hasan, Ibn Sirin, Qatadah, Maymun bin Mihran and Muqatil bin Hayyan.

It is also reported from Ikrimah and Ad-Dahhak.

Ali bin Abi Talhah reported from Ibn `Abbas about the Ayah; فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ (divorce them at their **`Iddah**),

"He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once.''

And Ikrimah said about فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ (divorce them at their **`Iddah**),

"The `Iddah is made up of cleanliness and the menstrual period.''

So he divorces her while it is clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce,

- one that conforms to the Sunnah and

- another innovated.

- The divorce that conforms to the Sunnah is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant.

- As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not.

- There is a third type of divorce, which is neither a Sunnah nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated.

Allah said,

... وَأَحْصُوا الْعِدَّةَ ...

and count their **`Iddah**.

meaning, count for it and know its beginning and end, so that the **`Iddah** does not become prolonged for the woman and she cannot get married again,

... وَاتَّقُوا اللَّهَ رَبَّكُمْ ...

And have **Taqwa** of Allah, your Lord. (in this matter).

Spending and Housing is up to the Husband during the Revocable `Iddah Period

Allah said,

... لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلَا يَخْرُجْنَ ...

And turn them not out of their homes nor shall they leave,

meaning, during the duration of the **`Iddah**, she has the right to housing from her husband, as long as the `Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract.

Allah said,

... إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ...

except in case they are guilty of **Fahishah Mubayyinah**.

meaning that the divorced wife is not to abandon her husband's house unless she commits **Fahishah Mubayyinah**, in which case, she vacates her husband's house.

For example, **Fahishah Mubayyinah** implies adultery, according to Abdullah bin Mas`ud, Ibn `Abbas, Sa`id bin Al-Musayyib, Ash-Sha`bi, Al-Hasan, Ibn Sirin, Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Qilabah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, `Ata' Al-Khurasani, As-Suddi, Sa`id bin Hilal and others.

Fahishah Mubayyinah implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka`b, Ibn `Abbas, Ikrimah and others.

Allah's statement,

... وَتِلْكَ حُدُودُ اللَّهِ ...

And those are the set limits of Allah.

means, these are from His legislation and prohibitions,

... وَمَن يَتَعَدَّ حُدُودَ اللَّهِ ...

And whosoever transgresses the set limits of Allah,

meaning, whoever violates these limits, transgresses them and implements anything else besides them,

... فَقَدْ ظَلَمَ نَفْسَهُ ...

then indeed he has wronged himself (by doing so).

The Wisdom of `Iddah at the Husband's House

Allah said,

... لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (١)

You know not, it may be that Allah will afterward bring some new thing to pass.

meaning, `We commanded that the divorced wife remains in her husband's house during the **`Iddah** period, so that the husband might regret his action and Allah decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhri said that `Ubaydullah bin `Abdullah said that Fatimah bint Qays said about Allah's statement,

... لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

You know not, it may be that Allah will afterward bring some new thing to pass.

"Taking her back.''

Similar was said by Ash-Sha`bi, `Ata', Qatadah, Ad-Dahhak, Muqatil bin Hayyan and Ath-Thawri.

The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Hadith of Fatimah bint Qays Al-Fihriyah when her husband Abu Amr bin Hafs divorced her the third and final time.

He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation.

He said, "By Allah I am not obligated to spend upon you.''

So, she went to Allah's Messenger, who said,

لَيْسَ لَكِ عَلَيْهِ نَفَقَة

There is no obligation on him to spend on you.

Muslim added in his narration,

وَلَا سُكْنَى

nor housing.

And he ordered her to finish her `Iddah period in the house of Umm Sharik.

He then said,

تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَك

She is a woman, my Companions visit. Spend this period in the house of Ibn Umm Maktum, for he is a blind man; (he cannot see you if) you take off your garments.

Imam Ahmad collected this Hadith using another chain of narration. In his narration, the Messenger of Allah said,

انْظُرِي يَا بِنْتَ آلِ قَيْسٍ إِنَّمَا النَّفَقَةُ وَالسُّكْنَى لِلْمَرْأَةِ عَلَى زَوْجِهَا، مَا كَانَتْ لَهُ عَلَيْهَا رَجْعَةٌ، فَإِذَا لَمْ يَكُنْ لَهُ عَلَيْهَا رَجْعَةٌ فَلَا نَفَقَةَ وَلَا سُكْنَى،اخْرُجِي فَانْزِلِي عَلَى فُلَانَةَ

Look O daughter of the family of Qays!

Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.

He then said,

إِنَّهُ يُتَحَدَّثُ إِلَيْهَا، انْزِلِي عَلَى ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى لَا يَرَاك

They speak to her. Therefore, go to Ibn Umm Maktum, for he is a blind man and cannot see you.

Abu Al-Qasim At-Tabarani recorded that Amir Ash-Sha`bi went to Fatimah bint Qays, sister of Ad-Dahhak bin Qays, from the tribe of Quraysh. Fatimah was married to Abu `Amr bin Hafs bin Al-Mughirah, from Bani Makhzum. She said,

> "Abu Amr bin Hafs sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, `He did not send us anything for that, nor did he request it from us.' I went to Allah's Messenger and said to him, `O Allah's Messenger! Abu Amr bin Hafs divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.'
>
> Allah's Messenger said,
>
> إِنَّمَا السُّكْنَى وَالنَّفَقَةُ لِلْمَرْأَةِ إِذَا كَانَ لِزَوْجِهَا عَلَيْهَا رَجْعَةٌ، فَإِذَا كَانَتْ لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ:فَلَا نَفَقَةَ لَهَا وَلَا سُكْنَى
>
> Spending and housing are required from the husband for his divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.''
>
> An-Nasa'i also recorded this narration.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ

65:2 Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner.

وَأَشْهِدُوا۟ ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا۟ الشَّهَـدَةَ لِلَّهِ

And take as witness two just persons from among you. And establish the testimony for Allah.

ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الاٌّخِرِ

That will be an admonition given to him who believes in Allah and the Last Day.

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً

And whosoever has Taqwa of Allah, He will make a way for him to get out.

وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ

65:3 And He will provide him from where he never could imagine.

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whosoever puts his trust in Allah, then He will suffice him.

إِنَّ اللَّهَ بَـلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَىْءٍ قَدْراً

Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.

Ordaining Kindness towards Divorced Women

Allah the Exalted says,

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ ...

> Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner.

Allah the Exalted says that when the woman who is in her **`Iddah** nears the end of the **`Iddah** term, the husband must decide to reconcile with her, thus keeping their marriage together, **بِمَعْرُوفٍ** (in a good manner) while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

The Command to have Witnesses for the Return

Allah said,

... وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ ...

... وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ...

And take as witness two just persons from among you.

And establish the testimony for Allah.

meaning when taking her back, if this is your decision.

Abu Dawud and Ibn Majah recorded that Imran bin Husayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. Imran said,

> "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct.''

Ibn Jurayj said that `Ata' commented on the Ayah, **وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ** (And take as witness two just persons from among you).

> "It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allah the Exalted has said, except when there is a valid excuse.''

Allah's statement,

... ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...

That will be an admonition given to him who believes in Allah and the Last Day.

means, `this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allah and the Last Day.'

This legislation is meant to benefit those who fear Allah's punishment in the Hereafter.

Allah provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwa

Allah said,

... وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا (٢)

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ...

And whosoever has **Taqwa** of Allah, He will make a way for him to get out. And He will provide him from where he never could imagine.

meaning, whoever has **Taqwa** of Allah in what He has commanded and avoids what He has forbidden, then Allah will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abi Hatim recorded that `Abdullah bin Mas`ud said,

"The most comprehensive Ayah in the Qur'an is,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإْحْسَانِ

Verily, Allah enjoins **Al-`Adl** (justice) and **Al-Ihsan** (doing good). (16:90)

The greatest Ayah in the Qur'an that contains relief is,

... وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجا

> And whosoever has **Taqwa** of Allah, He will make a way for him to get out.''

Ikrimah also commented on the Ayah, "Whoever divorces as Allah commanded him, then Allah will make a way out for him.''

Similar was reported from Ibn Abbas and Ad-Dahhak.

Abdullah bin Mas`ud and Masruq commented on the Ayah, **وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجا** (And whosoever has **Taqwa** of Allah, He will make a way for him to get out).

> "It pertains to when one knows that if Allah wills He gives, and if He wills He deprives, **مِنْ حَيْثُ لَا يَحْتَسِبُ** (from where he never could imagine). from resources he did not anticipate''

Qatadah said, **وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجا** (And whosoever has **Taqwa** of Allah, He will make a way for him to get out).

> "meaning, from every doubt and the horrors experienced at the time of death, **وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ** (And He will provide him from where he never could imagine), from where he never thought of or anticipated.''

Allah said,

... وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ...

And whosoever puts his trust in Allah, then He will suffice him.

Imam Ahmad recorded that Ibn Abbas said that he rode the Prophet's camel while sitting behind the Prophet, and the Messenger of Allah said to him,

يَا غُلَامُ إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ،

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

O boy!

I will teach you words (so learn them).

- Be mindful of Allah and He will protect you,

- be mindful of Allah and He will be on your side.

- If you ask, ask Allah, and if you seek help, seek it from Allah.

- Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allah has decreed for you.

- Know that if they gather their strength to harm you, they will never harm you, except with that which Allah has decreed against you.

The pens have been raised and the pages are dry.

At-Tirmidhi collected this Hadith and said: "**Hasan Sahih**.''

Allah's statement,

... إِنَّ اللَّهَ بَالِغُ أَمْرِهِ...

Verily, Allah will accomplish his purpose.

meaning, Allah will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

... قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (٣)

Indeed Allah has set a measure for all things.

This is like His saying:

وَكُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ

Everything with Him is in (due) proportion. (13:8)

وَاللاَّئِى يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـثَةُ أَشْهُرٍ وَاللَّـتِي لَمْ يَحِضْنَ

65:4 Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses.

وَأُوْلَـتُ الاٌّحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ

And for those who are pregnant, their `Iddah is until they lay down their burden;

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْراً

and whosoever has Taqwa of Allah, He will make his matter easy for him.

ذَلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ

65:5 That is the command of Allah, which He has sent down to you;

وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَـتِهِ وَيُعْظِمْ لَهُ أَجْراً

and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.

The `Iddah of Those in Menopause and Those Who do not have Menses

Allah the Exalted clarifies the waiting period of the woman in menopause,

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ ...

Those in menopause among your women, for them the **`Iddah**, if you have doubt, is three months; and for those who have no courses.

> Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her **`Iddah** is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in Surah **Al-Baqarah**. (2:228) The same for the young, who have not reached the years of menstruation. Their **`Iddah** is three months like those in menopause. This is the meaning of His saying; وَاللَّائِي لَمْ يَحِضْنَ (and for those who have no courses...).

As for His saying; إِنِ ارْتَبْتُمْ (if you have doubt...) There are two opinions:

> - First, is the saying of a group of the Salaf, like Mujahid, Az-Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.
>
> - The second, is that if you do not know the ruling in this case, then know that their **`Iddah** is three months.
>
> This has been reported from Sa`id bin Jubayr and it is the view preferred by Ibn Jarir.

And this is the more obvious meaning. Supporting this view is what is reported from Ubay bin Ka`b that he said,

> "O Allah's Messenger! Some women were not mentioned in the Qur'an, the young, the old and the pregnant.''

Allah the Exalted and Most Honored sent down this Ayah,

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُوْلَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ...

Those in menopause among your women, for them the **`Iddah**, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their **`Iddah** is until they lay down their burden.

Ibn Abi Hatim recorded a simpler narration than this one from Ubay bin Ka`b who said,

"O Allah's Messenger! When the Ayah in Surah **Al-Baqarah** was revealed prescribing the **`Iddah** of divorce, some people in Al-Madinah said,

`There are still some women whose **`Iddah** has not been mentioned in the Qur'an. There are the young, the old whose menstruation is discontinued, and the pregnant.'

Later on, this Ayah was revealed,

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ ...

Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses.''

`Iddah of Pregnant Women

Allah's statement,

... وَأُوْلَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ...

And for those who are pregnant, their **`Iddah** is until they lay down their burden;

Allah says: the pregnant woman's **`Iddah** ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the **Salaf** and later generations.

This is based upon this honorable Ayah and what is mentioned in the Prophetic Sunnah.

Al-Bukhari recorded that Abu Salamah said,

"A man came to Ibn Abbas while Abu Hurayrah was sitting with him and said, `Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.'

Ibn `Abbas said,` Her **`Iddah** period lasts until the end of the longest among the two prescribed periods.'

I recited, وَأُوْلَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ (For those who are pregnant, their prescribed period is until they deliver their burdens);

Abu Hurayrah said, `I agree with my cousin (Abu Salamah).'

Then Ibn `Abbas sent his slave Kurayb to Umm Salamah to ask her. She replied,

`The husband of Subay`ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allah's Messenger married her to somebody. Abu As-Sanabil was one of those who proposed to her.''

Al-Bukhari collected this short form of the Hadith, which Muslim and other scholars of Hadith collected using its longer form.

Imam Ahmad recorded that Al-Miswar bin Makhramah said,

"Subay`ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the post delivery term, she was proposed to. So she sought the permission of Allah's Messenger for the marriage, and he permitted her to marry, so she got married.''

Al-Bukhari collected this narration, as did Muslim, Abu Dawud, An-Nasa'i and Ibn Majah with a different chain of narration from the Hadith of Subay`ah.

Muslim bin Al-Hajjaj recorded that;

Ubaydullah bin Abdullah bin Utbah said that his father wrote to Umar bin Abdullah bin Al-Arqam Az-Zuhri, requesting that he go to Subay`ah bint Al-Harith Al-Aslamiyyah to ask her about the matter in question, and about what Allah's Messenger said to her when she sought his verdict.

Umar bin Abdullah wrote to Ubaydullah bin Abdullah bin Utbah informing him that

Subay`ah told him that she had been married to Sa`d bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant. Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her.

Abu As-Sanabil bin Ba`kak came to her and said, `Why do I see you have beautified yourself? Do you wish to remarry? By Allah, you cannot marry unless four months and ten days have passed.''

Subay`ah said, "When he said that, I dressed myself in the evening and went to Allah's Messenger and asked him about his verdict.

He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish."

This is the narration that Muslim collected.

Al-Bukhari collected this Hadith in a shorter form.

Allah's statement,

... وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا (٤)

and whosoever has **Taqwa** of Allah, He will make his matter easy for him.

means, Allah will make his matters lenient for him and will soon bring forth relief and a quick way out,

ذَلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ ...

That is the command of Allah, which He has sent down to you;

meaning, this is His commandment and legislation that He sent down to you through His Messenger,

... وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا (٥)

and whosoever has **Taqwa** of Allah, He will expiate from him his sins, and will increase his reward.

means, Allah will prevent what he fears and multiply his reward even for the little good he does.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟ عَلَيْهِنَّ

65:6 Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them.

وَإِن كُنَّ أُوْلَـتِ حَمْلٍ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ

And if they are pregnant, then spend on them till they lay down their burden.

فَإِنْ أَرْضَعْنَ لَكُمْ فَـَاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُواْ بَيْنَكُمْ بِمَعْرُوفٍ

Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way.

وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى

But if you make difficulties for one another, then some other woman may suckle for him.

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّآ ءَاتَاهُ اللَّهُ

65:7 Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him.

لاَ يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ مَآ ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْراً

Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.

The Divorced Woman has the Right to Decent Accommodations, and what is Reasonable

Allah the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her **`Iddah** period,

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم ...

Lodge them where you dwell,

means, with you,

... مِّن وُجْدِكُمْ ...

according to what you have,

Ibn `Abbas, Mujahid and several others said, it refers to "Your ability.''

Qatadah said,

> "If you can only afford to accommodate her in a corner of your house, then do so.''

Forbidding Ill-Treatment of Divorced Women

Allah's statement,

... وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ...

and do not harm them in order to suppress them.

Muqatil bin Hayyan said,

> "meaning, do not annoy her to force her to pay her way out nor expel her from your house.''

Ath-Thawri said from Mansur, from Abu Ad-Duha:

> "He divorces her, and when a few days remain, he takes her back.''

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allah said,

... وَإِن كُنَّ أُولَـاتِ حَمْلٍ فَأَنفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ...

And if they are pregnant, then spend on them till they lay down their burden.

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden.

This is supported due to the fact that if she is revocably divorced, then she has the right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allah said,

... فَإِنْ أَرْضَعْنَ لَكُمْ ...

Then if they suckle them for you,

meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the **`Iddah**, then at that time they may either suckle the child or not. But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to.

This is why Allah the Exalted said,

... فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ...

Then if they suckle the children for you, give them their due payment,

Allah said,

...وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ ...

and let each of you deal with each other in a mannerly way.

> meaning, the affairs of the divorced couple should be managed in a just way without causing harm to either one of them, just as Allah the Exalted said in Surah Al-Baqarah,
>
> لاَ تُضَآرَّ وَلِدَةٌ بِوَلَدِهَا وَلاَ مَوْلُودٌ لَّهُ بِوَلَدِهِ
>
> No mother shall be treated unfairly on account of her child, nor father on account of child. (2:233)

Allah said,

... وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى (٦)

But if you make difficulties for one another, then some other woman may suckle for him.

> meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child.
>
> If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child.

Allah's statement,

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ ...

Let the rich man spend according to his means;

means, the wealthy father or his representative should spend on the child according to his means,

... وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا...

and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him.

This is as Allah said,

لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا

Allah does not burden a person beyond what He can bear. (2:286)

A Story of a Woman who had Taqwa

Allah's statement;

... سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (٧)

Allah will grant after hardship, ease.

This is a sure promise from Him, and indeed, Allah's promises are true and He never breaks them,

This is an Allah's saying;

فَإِنَّ مَعَ الْعُسْرِ يُسْراً

إِنَّ مَعَ الْعُسْرِ يُسْراً

Verily, along with every hardship is relief. Verily, along with every hardship is relief. (94:5-6)

There is a relevant Hadith that we should mention here.

Imam Ahmad recorded that Abu Hurayrah said,

"A man and his wife from an earlier generation were poor. Once when the man came back from a journey,

he went to his wife saying to her, while feeling hunger and fatigued, `Do you have anything to eat'

She said, `Yes, receive the good news of Allah's provisions.'

He again said to her, `If you have anything to eat, bring it to me.'

She said, `Wait a little longer.'

She was awaiting Allah's mercy. When the matter was prolonged, he said to her, `Get up and bring me whatever you have to eat, because I am real hungry and fatigued.'

She said, `I will. Soon I will open the oven's cover, so do not be hasty.'

When he was busy and refrained from insisting for a while, she said to herself, `I should look in my oven.'

So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven.''

Abu Hurayrah added,

"By He in Whose Hand is the life of Abu Al-Qasim (Prophet Muhammad)! This is the same statement that Muhammad said,

لَوْ أَخَذَتْ مَا فِي رَحَيَيْهَا ولَمْ تَنْفُضْهَا (لَطَحَنَتْهَا) إِلى يَوْمِ الْقِيَامَة

Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.''

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ

65:8 And many a town revolted against the command of its Lord and His Messengers;

فَحَاسَبْنَـهَا حِسَاباً شَدِيداً وَعَذَّبْنَـهَا عَذَاباً نُّكْراً

and We called it to a severe account, and We shall punish it with a horrible torment.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَـقِبَةُ أَمْرِهَا خُسْراً

65:9 So it tasted the evil result of its affair, and the consequence of its affair was loss.

أَعَدَّ اللَّهُ لَهُمْ عَذَاباً شَدِيداً

65:10 Allah has prepared for them a severe torment.

فَاتَّقُواْ اللَّهَ يأُوْلِى الأَلْبَـبِ

So have Taqwa of Allah, O men of understanding,

الَّذِينَ ءَامَنُواْ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْراً

those who believe! Allah has indeed sent down to you a Reminder.

رَّسُولاً يَتْلُو عَلَيْكُمْ ءَايَـتِ اللَّهِ مُبَيِّنَـتٍ لِّيُخْرِجَ الَّذِينَ
ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ مِنَ الظُّلُمَـتِ إِلَى النُّورِ

65:11 A Messenger, who recites to you the Ayat of Allah containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light.

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَـلِحاً يُدْخِلْهُ جَنَّـتٍ تَجْرِى
مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَآ أَبَداً

And whosoever believes in Allah and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever.

قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقاً

Allah has indeed granted for him an excellent provision.

Punishment for defying Allah's Commandments

Allah the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ ...

And many a town revolted against the command of its Lord and His Messengers;

meaning, they rebelled, rejected and arrogantly refused to obey Allah and they would not follow His Messengers,

... فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا (٨)

and We called it to a severe account, and We shall punish it with a horrible torment.

meaning, horrendous and terrifying,

فَذَاقَتْ وَبَالَ أَمْرِهَا ...

So it tasted the evil result of its affair,

meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

... وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا (٩)

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ...

and the consequence of its affair was loss. And Allah has prepared for them a severe torment.

means, in the Hereafter, added to the torment that was sent down on them in this life. Allah the Exalted said, after mentioning what happened to the disbelieving nations,

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ ...

So have **Taqwa** of Allah, O men of understanding,

meaning, `O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

... الَّذِينَ آمَنُوا ...

who believe,

meaning, in Allah and His Messengers,

...قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠)

Allah has indeed sent down to you a Reminder.

meaning, this Qur'an.

Allah also said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَـفِظُونَ

Verily, We, it is We Who have sent down the **Dhikr** and surely, We will preserve it. (15:9)

The Qualities of the Messenger

Allah's statement,

رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ ...

A Messenger, who recites to you the Ayat of Allah containing clear explanations,

Some said that the Messenger is the subject of what is being sent (as a reminder) because the Messenger is the one that conveys the **Dhikr**.

Ibn Jarir said that what is correct is that the Messenger explains the **Dhikr**. This is why Allah the Exalted said here, رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ
(A Messenger, who recites to you the Ayat of Allah containing clear explanations),

meaning, plain and apparent.

The statement of Allah;

... لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ...

that He may take out those who believe and do righteous good deeds, from the darkness to the light.

Allah's is like saying;

كِتَابٌ أَنزَلْنَـهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَـتِ إِلَى النُّورِ

A Book which We have revealed unto you in order that you might lead mankind out of darkness (14:1),

and,

اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ

Allah is the Guardian of those who believe. He brings them out from darkness into light. (2:257)

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge.

Allah the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings.

Allah also called it **Ruh**, in that, it brings life to the hearts,

وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا الْكِتَـبُ وَلاَ الإِيمَـنُ وَلَـكِن جَعَلْنَـهُ نُوراً نَّهْدِى بِهِ مَن نَّشَآءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِى إِلَى صِرَطٍ مُّسْتَقِيمٍ

And thus We have sent to you **Ruh** of our command. You knew not what is the book, nor what is faith But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path. (42:52)

Allah's statement,

... وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا(١١)

And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.

The same was explained several times before, and therefore, we do not need to repeat its explanation here.

All the thanks and praises are due to Allah.

اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الاٌّرْضِ مِثْلَهُنَّ

65:12. It is Allah Who has created seven heavens and of the earth the like thereof.

يَتَنَزَّلُ الاٌّمْرُ بَيْنَهُنَّ لِّتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

His command descends between them, that you may know that Allah has power over all things,

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمَا

and that Allah surrounds all things with (His) knowledge.

Allah's Perfect Power

Allah the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ ...

It is Allah Who has created seven heavens,

Allah said in similar Ayat, like what Prophet Nuh said to his people,

أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـوَتٍ طِبَاقاً

See you not how Allah has created the seven heavens one above another. (71:15)

and,

تُسَبِّحُ لَهُ السَّمَـوَتُ السَّبْعُ وَالاٌّرْضُ وَمَن فِيهِنَّ

The seven heavens and the earth and all that is therein, glorify him. (17:44)

Allah's statement,

... وَمِنَ الْأَرْضِ مِثْلَهُنَّ ...

and of the earth the like thereof.

means, He created seven earths.

In the Two Sahihs, there is a Hadith that states,

مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِين

Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.

And in Sahih Al-Bukhari the wording is:

خُسِفَ بِهِ إِلَى سَبْعِ أَرَضِين

...he will sink down to the seven earths.

In the beginning of my book, Al-Bidayah wan-Nihayah, I mentioned the various narrations for this Hadith when I narrated the story of the creation of the earth.

All the thanks and praise is due to Allah. Those who explained this Hadith to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'an and the Hadith without having proof.

... يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (١٢)

His command descends between them, that you may know that Allah has power over all things, and that Allah surrounds all things with (His) knowledge.

This is the end of the Tafsir of Surah **At-Talaq**, all the thanks and praise is due to Allah.

Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Tahrim

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

يأَيُّهَا النَّبِىُّ

66:1 O Prophet!

لِمَ تُحَرِّمُ مَآ أَحَلَّ اللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَجِكَ

Why do you forbid that which Allah has allowed to you, seeking to please your wives?

وَاللَّهُ غَفُورٌ رَّحِيمٌ

And Allah is Oft-Forgiving, Most Merciful.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَـنِكُمْ

66:2 Allah has already ordained for you (O men) the absolution from your oaths.

وَاللَّهُ مَوْلَـكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

And Allah is your Protector and He is the All-Knower, the All-Wise.

وَإِذَ أَسَرَّ النَّبِىُّ إِلَى بَعْضِ أَزْوَجِهِ حَدِيثاً فَلَمَّا نَبَّأَتْ بِهِ

66:3 And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it.

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ

And Allah made it known to him; he informed part thereof and left a part.

فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَـذَا

Then when he told her thereof, she said: "Who told you this?''

قَالَ نَبَّأَنِىَ الْعَلِيمُ الْخَبِيرُ

He said: "The All-Knower, the All-Aware has told me.''

إِن تَتُوبَآ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا

66:4 If you two turn in repentance to Allah, your hearts are indeed so inclined;

وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَـهُ وَجِبْرِيلُ وَصَـلِحُ الْمُؤْمِنِينَ

but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers;

وَالْمَلَـئِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

and after that the angels are his helpers.

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَجاً خَيْراً مِّنكُنَّ

66:5 Maybe his Lord, if he divorces you, will give him instead of you, wives better than you -

مُسْلِمَـتٍ مُّؤْمِنَـتٍ قَـنِتَـتٍ تَـئِبَـتٍ عَـبِدَتٍ سَـئِحَـتٍ ثَيِّبَـتٍ وَأَبْكَاراً

submitting, believers, obedient, turning to Allah in repentance, worshipping Allah sincerely, Sa'ihat, previously married, and virgins.

Allah censures His Prophet for Prohibiting Himself from what He has allowed for Him In the Book of Vows

Al-Bukhari recorded that Ubayd bin Umayr said that he heard A'ishah claiming that Allah's Messenger used to stay for a period in the house of Zaynab bint Jahsh and drink honey in her house. (She said) "Hafsah and I decided that when the Prophet entered upon either of us, we would say,

`I smell **Maghafir** on you. Have you eaten **Maghafir**'

When he entered upon one of us, she said that to him.

He replied (to her),

لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَه

No, but I drank honey in the house of Zaynab bint Jahsh, and I will never drink it again.''

Then the following was revealed;

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ (١)

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (٢)

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (٣)

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا...

O Prophet!

Why do you forbid that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful.

Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Protector and He is the All-Knower, the All-Wise.

And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it.

And Allah made it known to him; he informed part thereof and left a part.

Then when he told her thereof, she said: "Who told you this?''

He said: "The All-Knower, the All-Aware has told me.''

If you two turn in repentance to Allah, your hearts are indeed so inclined;

in reference to `A'ishah and Hafsah.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا And (remember) when the Prophet disclosed a matter in confidence to one of his wives, which refers to this saying, بَلْ شَرِبْتُ عَسَلًا But I have drunk honey. Ibrahim bin Musa said that Hisham said that it also meant his saying,

وَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرِي بِذَلِكِ أَحَدًا

> I will not drink it anymore, I have taken an oath to that, therefore, do not inform anybody about it.

Al-Bukhari also recorded this Hadith in the Book of Divorce;

then he said,

> "**Al-Maghafir** is a type of sap, and in **Ar-Rimth** (a type of citrus) its taste is sweet...''

Al-Jawhari said,

> "The **`Urfut** is a tree of the shrub variety, which secretes **Maghfur**.''

Muslim collected this Hadith from A'ishah in the Book of Divorce in his Sahih, and his wording is the same as Al-Bukhari in the Book of Vows.

In the Book of Divorce, Al-Bukhari recorded that A'ishah said,

"Allah's Messenger liked sweets and honey. After performing the **`Asr** prayer, he used to visit his wives, going close to them. So he went to Hafsah, daughter of Umar, and stayed with her more than his usual stay. I (A'ishah) became jealous and asked about that. It was said to me,

`A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allah's Messenger made from it.'

I said, `By Allah, we will contrive a plot against him.'

I said to Sawdah bint Zam`ah, `When the Messenger visits you and draws close to you, say to him, `Have you eaten **Maghafir**?' And when he says to you, `No', then ask him, `What is this odor?'

He will say to you, `Hafsah has given me a drink of honey.' Then you should say to him, `The honeybees might have eaten from **Urfut**, and I will also say the same to him. Safiyyah, you should also say this.'

Sawdah later said, `It was under compulsion that I had decided to state that which you told me; soon, by Allah, he was standing at my door.'

So when Allah's Messenger came near her, she said, `O Messenger of Allah! Did you eat **Maghafir**'

He said, `No.'

She again said, `Then what is this odor'

He said, **سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ** Hafsah gave me honey to drink.

She said, `The honeybees might have eaten from **`Urfut**.'''

A'ishah continued, "When he came to me I said the same to him."

He then visited Safiyyah and she also said similar to him.

When he again visited Hafsah, she said, `O Messenger of Allah, should I not give you that (drink)?'

He said, **لَا حَاجَةَ لِي فِيه** I do not need it.

Sawdah said, `By Allah! We have prevented him from drinking honey.'

I said to her, `Keep quiet!'''

Muslim also recorded this Hadith, but this wording is from Al-Bukhari.

In the narration of Muslim, A'ishah said,

"The Messenger of Allah used to hate to have a bad odor coming from him''

This is why they suggested to him that he ate **Maghafir**, because it causes a bad odor. When he said, **بَلْ شَرِبْتُ عَسَلًا** No, I had some honey.

They said that the bees ate from a tree that is called **Al-`Urfut**, which has **Maghafir** gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through Urwah from A'ishah, mentions that it was Hafsah who gave the Prophet the honey.

In another narration collected from `Ubayd bin `Umayr, from A'ishah, it was Zaynab bint Jahsh who gave the

honey to the Prophet, while A'ishah and Hafsah were the plotters. Allah knows best.

Some might say that they were two separate incidents. However, it is not likely that the Ayat were revealed about both incidents, if indeed they were two separate incidents. Allah knows best.

A Hadith that Imam Ahmad collected in the Musnad mentions that A'ishah and Hafsah were the plotters.

Imam Ahmad recorded that Ibn Abbas said,

"I was eager to ask `Umar about the two ladies among the wives of the Prophet , about whom Allah said, إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا (If you two turn in repentance to Allah your hearts are indeed so inclined);

Then I performed Hajj along with Umar, and on our way back from Hajj he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said,

`O Commander of the faithful! Who were the two ladies among the wives of the Prophet, to whom Allah said, إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا (If you two turn in repentance to Allah your hearts are indeed so inclined),'

Umar said, `I am astonished at your question, O Ibn `Abbas.''' -

Az-Zuhri (a subnarrator) said that Umar did not like the question, but he still answered it, saying that they were `A'ishah and Hafsah."

Then `Umar went on relating the story and said,

`We, the people of Quraysh, used to have authority over our women. But when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. At that

time, I was residing at the house of Umayyah bin Zayd, in Al-Awali. Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said,

`Why do you dislike me talking back to you By Allah, the wives of the Prophet talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Hafsah and asked her, `Do you talk back to Allah's Messenger'

She said, `Yes.'

I asked, `Does any of you keep Allah's Messenger angry all day long, until night?'

She replied, `Yes.'

I said, `Whoever among you does this is a ruined, losing person! Doesn't she fear that Allah may get angry for the anger of His Messenger and, thus, she will be ruined. Don't ask Allah's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allah's Messenger than you.'

He meant `A'ishah.

I, and an Ansari neighbor of mine used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassan (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened.

I asked him, `What is it Have Ghassan come'

He replied that it was worse and more serious than that, adding that Allah's Messenger had divorced all his wives.

I said, `Hafsah is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the **Subh** prayer. I went to Hafsah and found her weeping. I asked her, `Has Allah's Messenger divorced all of you'

She replied, `I don't know. He is there alone in the upper room.'

I went to the upper room and asked a black slave of the Prophet to ask for his permission to see me, and the boy went in and then came out saying, `I mentioned you to him and he remained silent.'

I then went out and came to the **Minbar** and found a group of people around it and some of them were weeping. I sat with them for some time, but could not endure the situation. So, I requested to the boy, `Will you get the permission for Umar?'

He went in and then came out saying, `I mentioned you to him, but he did not reply.'

So, I went to **Minbar** and sat with the people who were sitting by the **Minbar**, but I could not bear the situation, so I went to the boy again and said, `Will you get the permission for Umar?'

He went in and brought the same reply as before.

When I was leaving, behold, he called me saying, `Allah's Messenger has granted you permission.'

So, I entered the Prophet's room, greeted him with the **Salam** and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet.

I said, `Have you divorced your wives, O Allah's Messenger'

He raised his eyes to me and replied no.

I said, `**Allahu Akbar**. O Allah's Messenger! We, the people of Quraysh used to have the upper hand over

our women. But when we came to Al-Madinah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, `Why do you dislike that I talk back to you By Allah, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, `Whoever does this among them is the ruined loser! Does she feel safe from Allah getting angry with her on account of His Messenger's anger In that case, she would be ruined.'

On that the Prophet smiled.

I then said, `O Allah's Messenger! I went to Hafsah and said to her, `Do not be tempted to imitate your companion (`A'ishah) for she is more beautiful than you and more beloved to the Prophet.'

The Prophet smiled again.

When I saw him smiling, I said, `Does the Messenger feel calm?'

He said, `Yes.' So, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance, except three hides. I said,

`Invoke Allah, O Allah's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allah.'

The Prophet sat upright and said,

أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا

O Ibn Al-Khattab! Do you have any doubt These people have been given rewards of their good deeds in this world only.

I asked the Prophet, `Please beg Allah's forgiveness for me, O Allah's Messenger.'

The Prophet swore that he would not go to his wives for one month, because of his severe anger towards them, until Allah the Exalted and Most Honored censured him.''

Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i also collected this Hadith using various chains of narration.

Al-Bukhari and Muslim also collected it from Ibn Abbas, who said,

"For a whole year, I was eager to ask `Umar bin Al-Khattab about an Ayah. However, I hesitated out of respect for him. Once, he went on a Hajj trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arak. I stopped until he finished and then walked along with him and asked him, `O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ''

This is the narration that Al-Bukhari collected, while Muslim recorded that Ibn Abbas asked,

"Who are the two women about whom Allah the Exalted said, وَإِن تَظَاهَرَا عَلَيْهِ but if you help one another against him,''

`Umar replied, "A'ishah and Hafsah.''

Muslim mentioned the rest of the Hadith.

Muslim also recorded that Ibn `Abbas said that Umar bin Al-Khattab said to him,

"When Allah's Messenger stayed away from his wives, I entered the Masjid and found people striking the ground with pebbles. They said, `Allah's Messenger has divorced his wives.' That occurred before Hijab was commanded. I said to myself, `I must investigate this news today.'''

So he mentioned the Hadith in which he went to `A'ishah and Hafsah and admonished them. He then

said, `I went in and found Rabah, the servant of Allah's Messenger, sitting on a window sill. I called, `O Rabah, seek permission for me from Allah's Messenger.'''

He then mentioned the story as we mentioned above.

Umar continued,

"I said, `O Messenger of Allah, what trouble do you feel from your wives If you have divorced them, verily Allah is with you, His angels, Jibril, Mikal, I, Abu Bakr and the rest of believers are with you.' Often, when I talked, all praise is due to Allah, I hoped that Allah would testify to the words that I uttered. And so the Ayat of option was revealed. Allah said,

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ ...

> Maybe his Lord, if he divorces you, will give him in your place wives better than you, and,

وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (٤)

> but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers; and after that the angels are his helpers.

I said, `Messenger of Allah, have you divorced them?'

He said, `No.'

I stood at the door of the Masjid and called out at the top of my voice, `The Messenger of Allah has not divorced his wives.'

It was on this occasion that this Ayah was revealed,

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِى الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it. (4:83)

It was I who understood (and properly investigated) this matter.''

Similar was said by Sa`id bin Jubayr, Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others.

The Ayah, وَصَالِحُ الْمُؤْمِنِينَ (and the righteous among the believers); refers to Abu Bakr and `Umar.

Al-Hasan Al-Basri added Uthman to them.

Layth bin Abi Sulaym said from Mujahid: وَصَالِحُ الْمُؤْمِنِينَ (and the righteous among the believers); includes Ali bin Abi Talib also.

Al-Bukhari recorded that Anas said,

"Umar said, `The wives of the Prophet were all jealous for his affection, and I said to them, عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ (Maybe his Lord, if he divorces you, will give him instead of you, wives better than you). Thereafter, this Ayah was revealed.'''

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا (٥)

Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient,

turning to Allah in repentance, worshipping Allah sincerely, Sa'ihat, previously married, and virgins.

We mentioned before that Umar said statements that were confirmed by the Qur'an, such as about the revelation about **Hijab** (see 33:53) and the captive idolators after the battle of **Badr** (see 8:67).

Umar's suggestion to take the Station of Ibrahim as a place for prayer and Allah revealed this Ayah;

وَاتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّى

And take you the Maqam (station) of Ibrahim as a place of prayer. (2:125)

Ibn Abi Hatim recorded that Anas said that Umar bin Al-Khattab said,

"I heard news that the Mothers of the faithful had a dispute with the Prophet. So I advised them, saying, `Either stop bothering Allah's Messenger or Allah might provide him better wives than you.

يَـأَيُّهَا الَّذِينَ ءَامَنُو

66:6 O you who believe!

اْ قُوا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones,

عَلَيْهَا مَلَـئِكَةٌ غِلاَظٌ شِدَادٌ لاَّ يَعْصُونَ اللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allah, but do that which they are commanded.

يَأَيُّهَا الَّذِينَ كَفَرُواْ لاَ تَعْتَذِرُواْ الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

66:7 (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.

يَأَيُّهَا الَّذِينَ ءَامَنُواْ

66:8 O you who believe!

تُوبُواْ إِلَى اللَّهِ تَوْبَةً نَّصُوحاً

Turn to Allah with sincere repentance!

عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَـتِكُمْ وَيُدْخِلَكُمْ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ

It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow --

يَوْمَ لاَ يُخْزِى اللَّهُ النَّبِىَّ وَالَّذِينَ ءَامَنُواْ مَعَهُ

the Day that Allah will not disgrace the Prophet and those who believe with him.

نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـنِهِمْ

Their light will run forward before them and in their right hands.

يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَآ إِنَّكَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

They will say:

"Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.''

Teaching One's Family the Religion and Good Behavior

Allah's advice to

يَا أَيُّهَا الَّذِينَ آمَنُوا ...

O you who believe!

... قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا ....

Protect yourselves and your families against a Fire (Hell)

Ali bin Abi Talhah reported from Ibn `Abbas; He said,

> "Work in the obedience of Allah, avoid disobedience of Allah and order your families to remember Allah, then Allah will save you from the Fire.''

Mujahid also commented on: قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا (Protect yourselves and your families against a Fire (Hell)) saying,

> "Have **Taqwa** of Allah and order your family to have **Taqwa** of Him.''

Qatadah said,

> "He commands obedience to Allah, to not disobey Allah, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it.''

Similar was said by Ad-Dahhak and Muqatil;

> "It is an obligation for the Muslim to teach his near family members, and his male and female slaves what Allah has made obligatory for them and what Allah has forbidden for them.''

There is a Hadith that confirms the meaning of this Ayah.

Ahmad, Abu Dawud and At-Tirmidhi recorded that Ar-Rabi` bin Sabrah said that his father said that the Messenger of Allah said,

مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا

Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.

This is the narration that Abu Dawud collected;

At-Tirmidhi said, "This Hadith is **Hasan**.''

Fuel for Hell and a Description of its Angels

Allah said,

... وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ...

whose fuel is men and stones,

indicating that the Children of Adam will be fuel for the Fire that will feed it,

وَالْحِجَارَةُ and stones, in reference to the idols that were worshipped, just as Allah said in another Ayah,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell! (21:98)

Abdullah bin Mas`ud, Mujahid, Abu Ja`far Al-Baqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujahid.

Allah's statement,

... عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ ...

over which are (appointed) angels stern (and) severe,

means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allah,

شِدَادٌ severe, meaning, their structure is powerful, strong and frightening,

... لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٦)

who disobey not the commands they receive from Allah, but do that which they are commanded.

meaning, whatever Allah commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called **Az-Zabaniyah**, meaning, the keepers and guards of Hell, may Allah give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allah said,

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ (٧)

O you who disbelieve!

Make no excuses this Day! You are being requited only for what you used to do.

meaning, on the Day of Resurrection, the disbeliever will be told,

"Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions.''

Encouraging sincere Repentance

Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ...

O you who believe!

Turn to Allah with sincere repentance!

> meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he used to do.

Allah said,

...عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ...

It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow,

> And when Allah says, "it may be,'' it means He shall.

... يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ...

the Day that Allah will not disgrace the Prophet and those who believe with him.

> meaning, on the Day of Resurrection, Allah will not disgrace those who believed in the Prophet,

... نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ ...

Their light will run forward before them and in their right hands.

as we explained in Surah **Al-Hadid**,

... يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٨)

They will say:

"Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.''

Mujahid, Ad-Dahhak and Al-Hasan Al-Basri and other said,

"This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished.''

Imam Ahmad recorded that a man from the tribe of Banu Kinanah said,

"I prayed behind the Messenger of Allah during the year of the Conquest (of Makkah), and heard him say,

اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَة

O Allah!

Please, do not disgrace me on the Day of Resurrection.'

يأَيُّهَا النَّبِىُّ

66:9 O Prophet!

جَـهِدِ الْكُفَّارَ وَالْمُنَـفِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.

ضَرَبَ اللَّهُ مَثَلاً لِّلَّذِينَ كَفَرُواْ

66:10 Allah sets forth an example for those who disbelieve:

امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَـلِحَيْنِ

the wife of Nuh and the wife of Lut. They were under two of our righteous servants,

فَخَانَتَاهُمَا فَلَمْ يُغْنِينَا عَنْهُمَا مِنَ اللَّهِ شَيْئاً وَقِيلَ

but they both betrayed them. So, they availed them not against Allah and it was said:

ادْخُلاَ النَّارَ مَعَ الدَّخِلِينَ

"Enter the Fire along with those who enter!''

The Command for Jihad against the Disbelievers and the Hypocrites

Allah command's the Prophet!

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ...

O Prophet!

Strive hard against the disbelievers and the hypocrites,

Allah the Exalted orders His Messenger to perform Jihad against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allah's legislated penal code,

... وَاغْلُظْ عَلَيْهِمْ ...

and be severe against them,

meaning, in this life,

... وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٩)

their abode will be Hell, and worst indeed is that destination.

that is, in the Hereafter.

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allah the exalted said,

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا ...

Allah sets forth an example for those who disbelieve,

> meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allah, until and unless they gain faith in their hearts.

Then Allah mentioned the parable, saying,

... اِمْرَأَةَ نُوحٍ وَاِمْرَأَةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ ...

the wife of Nuh and the wife of Lut. They were under two of our righteous servants,

> means, they were the wives of two of Allah's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses.
>
> However,

... فَخَانَتَاهُمَا...

they both betrayed them.

> meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allah's statement,

... فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا...

So, they availed them not against Allah.

> means, because their wives were disbelievers,

... وَقِيلَ ...

and it was said,

meaning, to these wives,

... ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ (١٠)

Enter the Fire along with those who enter!

The part of the Ayah that reads, **فَخَانَتَاهُمَا** (but they both betrayed them) does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allah has granted His Prophets, as we explained in Surah **An-Nur**.

Al-`Awfi reported from Ibn Abbas,

"They betrayed them by not following their religion. The wife of Prophet Nuh used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nuh. As for the wife of Prophet Lut, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband.''

Ad-Dahhak reported that Ibn Abbas said,

"No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion.''

Similar was said by Ikrimah, Sa`id bin Jubayr, Ad-Dahhak and others.

وَضَرَبَ اللَّهُ مَثَلاً لِّلَّذِينَ ءامَنُواْ

66:11 And Allah has set forth an example for those who believe:

امْرَأَةَ فِرْعَوْنَ إِذْ قَالَتْ

the wife of Fir`awn, when she said:

رَبِّ ابْنِ لِى عِندَكَ بَيْتاً فِى الْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِ

"My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work,

وَنَجِّنِى مِنَ الْقَوْمِ الظَّـلِمِينَ

and save me from the people who are wrongdoers.

وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِى أَحْصَنَتْ فَرْجَهَا

66:12. And Maryam, the daughter of `Imran who guarded her chastity (private part).

فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَـتِ رَبَّهَا وَكُتُبِهِ

And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub,

وَكَانَتْ مِنَ الْقَـنِتِينَ

and she was of the Qanitin.

The Disbelievers can cause no Harm to the Believers

Allah gives the parable for believers,

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا اِمْرَأَةَ فِرْعَوْنَ إِذْ قَالَتْ ...

And Allah has set forth an example for those who believe:

the wife of Fir`awn, when she said:

This is a parable that Allah made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allah the Exalted said,

> لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَـفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَىْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَـةً

> Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except you indeed fear a danger from them. (3:28)

Qatadah said,

> "Fir`awn was the most tyrannical among the people of the earth and the most disbelieving. By Allah! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allah is the Just Judge Who will not punish anyone except for their own sins.''

Ibn Jarir recorded that Sulayman said,

> "The wife of Fir`awn was tortured under the sun and when Fir`awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise.''

Ibn Jarir said that Al-Qasim bin Abi Bazzah said,

> "Fir`awn's wife used to ask, `Who prevailed?'
>
> When she was told, `Musa and Harun prevailed', she said, `I believe in the Lord of Musa and Harun.'
>
> Fir`awn sent his aides to her and said to them, `Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife.
>
> When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body.''

This is the meaning of her statement,

... رَبِّ ابْنِ لِي عِندَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ ...

My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work,

> means, `deliver me from him, because I am innocent of his actions,'

... وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (١١)

and save me from the people who are wrongdoers.

Her name was Asiyah bint Muzahim, may Allah be pleased with her.

Allah said,

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا ...

And Maryam, the daughter of `Imran who guarded her chastity (private part).

> meaning, who protected and purified her honor, by being chaste and free of immorality,

... فَنَفَخْنَا فِيهِ مِن رُّوحِنَا ...

And We breathed into it (private part) through Our **Ruh**,

> meaning, through the angel Jibril.
>
> Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how `Isa was conceived.

This is why Allah said here,

... فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ ...

And We breathed into it through Our **Ruh**, and she testified to the truth of her Lords **Kalimat**, and His **Kutub**,

meaning His decree and His legislation.

... وَكَانَتْ مِنَ الْقَانِتِينَ (١٢)

and she was of the **Qanitin**.

Imam Ahmad recorded that Ibn `Abbas said,

"The Messenger of Allah drew four lines on the ground and said,

أَتَدْرُونَ مَا هَذَا؟

Do you know what these lines represent?

They said, `Allah and His Messenger know best.'

He said,

أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ

The best among the women of Paradise are

- Khadijah bint Khuwaylid,
- Fatimah bint Muhammad,
- Maryam bint `Imran and
- Asiyah bint Muzahim, wife of Fir`awn.

It is confirmed in the Two Sahihs from Abu Musa Al-Ash`ari that the Messenger of Allah said,

كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

Many men have reached the level of perfection, but none among women have reached this level except

- Asiyah -- Fir`awn's wife,
- Maryam--the daughter of `Imran, and
- Khadijah--the daughter of Khuwaylid.

And no doubt, the superiority of `A'ishah to other women is like the superiority of **Tharid** to other meals.

In my book, Al-Bidayah wan-Nihayah, I have mentioned these Hadiths using their various chains of narration in relating the story of Prophet `sa and his mother Maryam, peace be upon them, all praise be to Allah.

This is the end of the Tafsir of Surah **At-Tahrim**, all thanks and praise are due to Allah.